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F. Beyda

POPE PIUS X AND THE METROPOLITAN SZEPTICKY

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The Most Reverend Metropolitan Andrew Szepticky

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ANDREW SZEPTICKY

(1865-1944)

As the Church Unity Octave comes at the beginning of the year—18th-25th January, it will profit us to consider briefly that great apostle of the reunion of the Orthodox Churches with the Church of Rome, the Metropolitan Andrew Szepticky.

Metropolitan Andrew set himself a double task—the building up and the care of his own Ruthenian flock both in Europe, and in the U.S.A., and Canada, where many of them had immigrated, and preparing the way for the integration of the Orthodox within the Catholic Church. Among the salient factors that would help this desired end he considered the following of special importance.

First, purity of the rite from which all trace of hybridism should be excluded. Secondly, the influence of an indigenous monachism which should be simple, ascetic, and close to the soil and the peasantry. Lastly the participation of Catholics in the cultural life of Orthodoxy, especially in the field of religious art (iconography).

The following articles in the back numbers of the *E.C.Q.*, also refer to this subject.

Testis, *Metropolitan Andrew Sheptitsky*, Vol. V, No. 11.

Editor, *Andrew Szepticky*, Vol. V, No. 12.

Pope Pius XII, *The Encyclical on the Ruthenians*, Vol. VI, No. 6.

The Ruthenians in the U.S.A., Vol. VI, No. 8.

Charles Murray, *Redemptorists of the Byzantine Rite*, Vol. VIII, No. 1.

A Studite Monk, *Studites*, Vol. VIII, No. 5.

Biographies of the metropolitan:—

Jouri Dzerovitsh, *Tsarskiy Viazen* (1914-1917) LVIV, 1918 (in Ukrainian).

Cyrille Korolevskij, *Le Métropolitain André Cheptycky*. Grotta-Ferrata, 1920.

Elie Borschak, *Un prelat Ukrainien, le Métropolitain Chepticky* (1865-1944), Paris, 1946.

EASTERN AND WESTERN MENTALITY¹

Now that the return of individual Eastern dissidents to the unity of the Catholic Church has become so common a happening, and that the Holy See has expressed so clearly and so often its concern for the re-aggregation of our separated Eastern brethren, it is more than ever important to understand and to set out clearly the difficulties that stand in the way of reunion between the Catholic Church and any one or all of the Orthodox Churches. In this article let us disown all pessimism and sedulously avoid any exaggeration of these difficulties.

It is certain that the Faith of the dissident Orthodox is, in its very essence, none other than the Catholic Faith as apprehended previous to the schism of the East. Hence, the difference at the present day is not great or essential. The Faith of the first seven councils is essentially that which has developed into the Catholic Faith of to-day. This evolution touches the essence, it is true, but only so as to bring to it accidental modifications. The primitive Faith contains and implies all the dogmas that have since been deduced from it by ecclesiastical definitions. Only the evolution that it has undergone in the West distinguishes the Faith as we know it from the primitive Faith of the undivided Church. If, however, the Orthodox Faith has remained, in principle, such as it was in the tenth century, *ideas* have undergone in the East an evolution that is very considerable. The conservative spirit of the East, which is so marked a characteristic among the common folk, is much less noticeable among the educated classes, and especially among theologians. Even if we were still tenth-century Catholics and the evolution of ideas in the East much less advanced, it would nevertheless be extremely difficult to conceal the wide divergency existing between East and West. Often, indeed, it is the minuteness and subtlety of the differences that make mutual understanding so difficult. It is something like the fine difference that marks the line of cleavage of Thomist and Molinist in the great controversy on Grace. How is it that the adepts of those schools can hardly ever come to an understanding? The reason is that all along the line of argument there occur differences so subtle that they can only be rendered by simultaneous negatives and affirmatives: a singular sort of logic!

¹ Reprinted from *The Eastern Church Number of Pax*, January and April 1933.

It is as though a child were to say: 'My mother is angry with me; not *really* you know, but . . . angry all the same.' The shade of meaning is evident enough. When two theologians, for example, are disputing about the manner in which the sacraments are the cause of grace—whether the physical or the moral cause—they can by no means agree; for each one has a different idea of the notion of cause; and this difference baffles definition in so many words; and the idea itself, subtle though it be, is but a gross image of the thing itself. Art, too, has depths almost as great as these, humanly speaking, and can render certain subtleties of line and colour that neither the eye can seize nor the hand reproduce. If a number of painters undertook to copy the head of Christ in Leonardo's 'Last Supper' at Milan, each one of these artists would make a different thing of it. Now, the image of Christ that is at the root of every Christian denomination can be but a distant likeness of the original; and two Christian commonwealths, having the same faith and the same dogmas, may have ideas which, though essentially identical, yet are accidentally so different as to appear mutually hostile. It is thus that the East differs from the West, even in those questions where there is no real difference at all, and that owing to numberless subtleties which escape all attempts at expression.

Here is an example of the foregoing. The Greek Fathers of the fourth century had certain ideas about the Most Holy Trinity which, while they were fundamentally the same as those of the Latin Fathers, nevertheless might be distinguished by certain shades of meaning; very fine shades, yet possessing a certain doctrinal import. To put it in a general and abstract way, we should say that the Eastern perception of a given idea differed from the Western perception of it by reason of the stress placed by the former on one feature of the idea, and that placed on another feature of the same idea by the latter. One party takes the idea *in sensu recto*, the other *in sensu obliquo*. The former would consider the Most Holy Trinity first with reference to the three individual Persons *in recto*; then pass on to the consideration of the divine common essence *in obliquo*. The latter would proceed the other way about. The first manner of considering the Most Holy Trinity would be that of the Greek Fathers; the second that of the Latins.

Imagine, now, two schools of theology, in each of which every concept shall be viewed under two different aspects. Neither will deny the legitimacy of the other's views. But

the partisans of each will grow accustomed to stress more and more this or that aspect of reality and attribute greater importance to certain features of an idea, leaving other features in the shade. It is evident that these two schools will develop different mentalities; and, without ever denying their reciprocal conclusions, they may grow apart and get widely separated and lacking in mutual sympathy.

Let us now consider the idea of the Church. There are in this idea two sides or aspects, each susceptible of distinct development. The Church of Jesus Christ may be considered as a juridical society, with all the framework essential to such an institution, putting into the background everything that does not directly concern the outward and social aspect of the Church. On the other hand, one may contemplate only the spiritual side of the Church, putting in the first place sanctifying grace which unites every member to Christ, and member to member, and putting aside all thought of the temporalities. These two viewpoints are perfectly legitimate; the notion of the Church as a whole includes and synthesizes them. The one were incomplete without the other; the denial of one by the other would be an error.

But it is not only abstract ideas that engender differences of viewpoints. Life is the telling factor in this our daily warfare. Now, if preference is given to certain aspects of an idea, all other aspects being set aside, then certain characteristics and latent forces are apt to prevail in the life of the Church; and without changing the essence of the idea or proclaiming any new definitions of it, men may begin to *think* accordingly; the favourite aspects of the idea become exaggerated, all other aspects being forgotten. In this way, they eventually form concepts that are not only incomplete but inexact.

When we Catholics speak of the Church, we are thinking almost always of the Church militant. Our tendency is to consider in the first place only the exterior and social aspects of the Church; and among those aspects we are concerned especially with the one that seems to be the chief feature of the edifice, its great strength and the cause of its unity, namely, the primacy of jurisdiction of the Roman pontiff. Tenth-century Christians had this idea indeed, but they were far from viewing the matter as we do. The definitions that they had did not exhibit the Church in the dominant aspect that we know. The outlines of the design, as presented to-day, were as yet half-veiled. It required a millenium of development to arrive at the definitions of the Vatican Council.

To study this exterior aspect of the Church does not involve the denial of the internal and invisible bones and sinews that uphold it : nor does it make us forget the Spouse of Christ, sanctified by intimate, mystical union with the Bridegroom. But the more we are compelled by the exigencies of our militant life to reinforce the exterior and social defences of the Church, the more darkly is the mystical concept veiled and hidden in the background of our vision. The difficulty of viewing at a glance all sides of the Church leads us, at times, to forget those parts that are mystical, because hidden and invisible, while we are wholly taken up with the social aspects and activities. In the midst of our apostolic labours, social welfare and the commonweal appear to be the essential things of our Christian life, which must be upheld against those who, travelling by another route, are absorbed in the consideration of the mystical aspects of the Church and seem to deny altogether the social. By this means we come to form ideas and a mentality quite different from those of the Eastern non-Catholic Christians in their thought and speech concerning the Church. We hold with them a common creed ; and the most explicit of all its articles is that concerning the Church. It sets forth clearly the essential marks of the Church, which have remained the common basis of Catholic and Orthodox definitions. Yet, in spite of this fact, our concepts are so widely different ! It were perhaps true to say that Catholics view the *extension* of the Church and the numbers of the Faithful, whereas the Orthodox see only the *depth* of the Church and the quality of its members. These concepts are as two lines or planes intersecting each other at right angles : Catholics viewing the horizontal plane that covers the face of the earth, while the Orthodox contemplate the perpendicular which joins earth to heaven. This diversity of concept must always be borne in mind in our discussions concerning the Church.

Among dissident Christians 'phyletism' or nationalism has led to hopeless divisions and sects. This may appear to be a strong argument in proof of the claim of the Catholic Church to be the true guardian and continuator of the primitive tradition. But this argument is of no significance in the eyes of the Orthodox, save that we appear to glory in the perplexities of our adversaries, and so to be lacking in charity. Historical arguments will never serve to convince them ; and exterior, social, quantitative or statistical facts are to them of little importance. When Jesus was crucified, when the

apostles suffered martyrdom, the situation of the Church, materially and socially, was far more desperate than that of the Orthodox Church to-day. 'What care we', they say, 'for the number of the faithful and the extension of the Church? What matters is the depth of Christian sentiment; and, in the eyes of God, one saintly soul is better than many indifferent ones.'

However difficult it may be to come to an agreement on points of dogmatic and speculative theology, one would think that all Christians, regardless of profession or belief, might agree as to morality. We all receive the divine commandments and, in the main, interpret them in the same way. Yet it is precisely here that the most marked and deep-rooted differences are found. Even moral theology is a bone of contention between Catholics and the Orthodox. For the former it is a positive discipline, treating of the duties of Christians. The Catholic theologian works out the scope and degree of obligation of every law. This precision, this careful consideration of whatever may change or modify a moral obligation, only scandalizes our separated brethren. 'It is casuistry', they say, 'and such subtleties are of no importance in real life. 'Tis but the pharisaism of the lawyers and has nothing in common with the gospel of Jesus Christ. Christian ethics (moral theology if you choose to call it by that name) should treat before all things of the love of God, of prayer, of the mystical depths of human life and the elevation of the soul towards God.' In other words, for the Orthodox moral theology is practically the same science which we call ascetism and mysticism. Moral theology in the Western sense of the term can hardly be said to exist in the East as a special system of discipline; it is, in fact, viewed with a certain light-hearted contempt and left wholly to the intuition and scant learning of the faithful and their confessors.

On one point touching the spiritual life the Greek Fathers are to be distinguished from the Latin almost as sharply as in the dispute concerning the Most Holy Trinity: it is the question of sanctity. Whereas the struggles of the Church against the Pelagians had led to the formulating in the West of dogmas concerning Grace, the Greek Fathers, having no such preoccupation, laid great stress on the part to be played by the will in the economy of salvation (saving always the great truths defined by particular synods in the West). But historical evolution has reversed the respective positions of the two Churches. In the East, going far beyond the theses

of Saint John Chrysostom, they have adopted *passivity* as their characteristic note, as distinguished from the prevailing *activity* of the West ; and this difference is to be seen in all the essential phases of Christian life. For the Eastern, holiness consists chiefly in absolute retirement from the world. Only recluses, anchorites, not-speakers and stylites, answer fully to the Oriental idea of sanctity. The Eastern can hardly conceive of the active sanctity of an apostle ; at best he considers it abnormal and unthinkable as a model for Christians in general. Hence, too, their idea of prayer, which is akin to the contemplation of a hermit rather than to that in which the Western Christian seeks strength for the daily struggles of life.

The Oriental notion of the sacraments illustrates very well this spiritual passivity of character.

In the West, the sacrament of confirmation is reserved for those who have attained the age of reason and are approaching the years of adolescence, when the passions must be mastered and special graces are needed for this warfare. In the East, however, confirmation is administered to infants, immediately after baptism, being considered as 'the seal of the Holy Ghost' (as they have it in their formula), which is passively received by the child.

Marriage, in the East, is a blessing imposed by the priest, the parties having nothing to do or to say even by way of a sign of consent. Hence, for them, no marriage is sacramental without the blessing of the priest. This is the very opposite of the Western notion of marriage, which is understood to be essentially a contract whose ministers are the contracting parties, for whom the sacrament *may* be valid even without the blessing of the priest.

Penance, in the West, is a sacrament requiring detailed self-examination and self-accusation on the part of the penitent, In the East, this is reduced to a general confession, answering to the question of the confessor. This general self-accusation is taken as constituting a formal avowal ; and this manner of confession as practised by the Russian people must be held by Western theologians as sufficient. But what a testimony it bears to the passive character of the Eastern soul, as Monsignor Duchesne has so well described it.

The taking of monastic vows in the East is likewise signified by a mere benediction. It is a grace bestowed on the new monk, rather than an act performed by him. Nor do they speak of his having made his profession, but only that he has received the habit.

Thus in the practice of the sacraments we establish deep divergences between Latin ideas and those of the East. These divergencies partly correspond to those of the epochs during which they formed, as may be verified particularly by a consideration of eucharistic *cultus*.

The cult of the holy eucharist has remained in the East as it probably was throughout the Church during the era of the Fathers. *The Eucharist is considered above all as a sacrifice*, which, on the other hand, must not be isolated from the whole scheme of divine worship. In this way the whole eucharistic cult consists of that part of divine worship which in the East receives the specific name of the liturgy: the time when the priest offers the most holy sacrifice at the altar. The Eucharist as an ever-present sacrament, that is, the continuing real presence of Jesus Christ under the species of bread and wine, is esteemed a matter of far less importance. It remains completely hidden, it is left as a mystery, one which perhaps is at the bottom of all devotion towards our Lord, but which has no other exterior way of manifestation. In the West, on the contrary, the faith in the Real Presence gives to the sacrament in its permanent aspect an importance which it has not in the East. The Eucharist as a sacrifice, which is often separated from the rest of divine worship (e.g. from holy communion), and sometimes deprived of its liturgical (that is to say, its collective) character, tends to take second place and no longer to have the importance of the time when only its sacrificial character was seen in it.

It naturally follows that Easterns are sometimes accused of lacking in devotion towards the Holy Eucharist. One who goes into a church and prostrates himself before the images without taking the slightest notice of the real presence of Jesus Christ, is criticized adversely—and not without reason. That there are lamps burning in front of the eikons and not before the Blessed Sacrament causes astonishment. It seems, indeed, to be reserved with far too little veneration, with scarcely more respect than is given to the Holy Oils, except that It is always put in a tabernacle on the altar.

The Oriental answers that the lamps which burn before the images, and the holy images themselves, and the *eikonostasis* (picture-screen), are all of them venerated simply and solely because they are a throne of Christ, that all this worship is directed ultimately to Him and to Him alone. He will say to the Westerns: Yours is an extraordinary claim, to be admitted at any and every moment to the immediate presence

of the Sovereign Lord of all. For us, we are content to see His throne from afar. We do not even dare to approach it, we do not dare to pass the holy doors beyond which the King of Glory is enthroned. To dare that, one must be a priest in sacerdotal dress; moreover, it is only during the Offices and at certain specially appointed times that these holy doors may be open. When we are in church, we ordinary lay people, hold ourselves to be in heaven: 'The throne of the Lord is surrounded by all the holy ministers, by all the angels, and by all the saints'. It is only beyond them, in the heights of heaven, that we perceive the Lord.

In the West, piety is excited by displaying the Blessed Sacrament. In the East the same result is obtained by hiding it. The act of exposing the Holy Things is not unknown in Eastern worship, and it symbolizes the moment at which we perceive Jesus Christ in heaven. But this symbolic unveiling is only performed on two occasions: before communion, when the faithful are invited to draw near, and after communion when what is left of the Holy Things is adored, upon being taken from the altar to the credence-table (*prothesis*), symbolizing the ascension. Apart from these occasions, the Eastern rite before all wishes to emphasize the character of the mystery of the Eucharist and to show the depth of this mystery. Hence all the observances which tend to hide the most Holy Sacrament and to keep the faithful at a distance from the seat of justice, as the altar is called (*bema*). It is, indeed, the general Eastern attitude towards what is holy: it is covered: to uncover it would be almost to profane it.²

Byzantine iconography, which expresses many aspects of Christian life and worship, clearly indicates many of the points which establish this difference of mentality between the East and the West. Possibly it would be misleading to judge the characteristics of Western piety from its pictures and statues. I may, however, justifiably point out this Western piety follows Western iconography in giving to holy things a certain realistic character. Holy things are brought down to human levels, angels and saints are represented in contemporary dress or in the dress proper to their time.

² This characteristic was pointed out to me by Father Sergios Verighine, an eminent liturgist who has, unhappily, published very few of his writings. He instanced other examples, among them the covering of the priest's head, even at the altar; the covering of the face in the coffin; the covered relics during the procession at the consecration of a church; the Blessed Sacrament covered whenever it is taken from one place to another (e.g. during the liturgy of the pre-sanctified).

The East, on the contrary, seeks to give to the objects of its worship, an abstract and hieratic character, thus producing an atmosphere of solemnity and dignity. All realism is so far as possible avoided. This helps to explain the Eastern attitude towards the Blessed Sacrament; Westerns, for their sanctification, draw it down into the realm of 'the every day', the visible and the tangible; Orientals, with the same object, lift it up as high as possible, placing it—so to say—in the inaccessible place of light where dwells Divinity. An analogous difference may be noticed in all the movements and attitudes of worship; the Western does not scruple to sit in church; the Oriental speaks of 'standing before God', or 'standing in prayer'.

The East, then, differs from the West less in its beliefs than in its way of considering and using them. Perhaps it would be an exaggeration to say that the East has a logic different from the West, for no Oriental will deny, for example, any of the rules for human thought proposed by Aristotle. It is the lines on which their thought runs, the way in which they approach things, that differ.

It is clear that these ways and approaches can differ endlessly. The same individual can have at different ages mentalities so different that they can hardly be reconciled. One is reminded of the distinction, posed by a German philosopher, between the *homonoumenon* and the *homophainomenon* which, though relative to the same object, can never agree. To me the difference seems even greater between what the Holy Scriptures call, relatively to the same individual, the 'old man' and the 'new man'. Using that biblical expression in the category of time, what an abyss separates our being at fifty or sixty years from what it was at the age of 15 or 20! What a gulf then must necessarily be between two forms of Christianity which have followed such differing ways since the ninth century, which have gone through various trials, been subjected to opposing influences, and received different set-backs, and of which the respective evolutions have been influenced by historical conditions, social, political and national, having almost nothing in common. The passage of a thousand years must be retrodden, and in the reverse direction.

I do not wish to suggest that the difficulties ought, or even are able, to discourage those who undertake the task. The human race, which ordinarily advances at the pace of a snail when it is a question of fundamental ideas, is subject sometimes to violent and unexpected, almost prodigious, changes.

Generally it takes at least a generation for a given society to take the step which corresponds to a new idea. But it occasionally happens that a human society travels in one year a distance which would have taken several centuries in other circumstances. Nature, say the philosophers, *non facit saltum*—but volcanic eruptions are not unknown! History is full of such sudden phenomena, e.g. the barbarian invasion, the passage from the Middle Ages to modern times, the French Revolution, the Russian Revolution. Certainly the history of the human race has a rhythm which we do not know; we catch certain modulations, but for the greater part this secular rhythm escapes the most profound observation. For lack of a sufficiently long perspective of time, we are baffled and upset by fresh stages, critical moments, volcanic eruptions in general. Contemporaries often mistake the beginning of a new era for the end of all things.

It was almost seven hundred years from the laying by Constantine of the first stones of caesaro-papism in the foundations of Byzantium till they vomited themselves out in the final disastrous eruption of the religious schism between the East and the West. Will the coming together also take seven hundred years? Are we at the beginning or nearing the end of the period of return? Who can say? But it seems beyond doubt that the reconciliation has begun.

METROPOLITAN ANDREW SZEPTICKY.

'THE SZEPTICKY MUSEUM'

I AM deeply conscious of the honour of this invitation to write in *THE EASTERN CHURCHES QUARTERLY* on the National Ukrainian Museum¹ founded by Kyr Andrew Szepticky. But in the remote spot on the fringe of the Western world where I have found hospitality and peace it is not very easy to recollect one's experiences without the help of the printed material which is to be found in libraries. The British Museum certainly has much, because the Ukrainian museum was a big publisher, and it used to send its beautifully illustrated and extremely well-printed books everywhere. I have none of them at hand, and at this moment I especially

¹In 1912 the Metropolitan Szepticky established the Ruthenian historical-ecclesiastical mission in Rome, and in 1913 the Ukrainian National Museum in Lviv, with its annexed Library and Archive room. In this he had the valuable assistance of the well-known historian of art, Dr Illyon Svetsitsky, who became the curator. He published an illustrated guide of the museum in 1913.—THE EDITOR.

wish I could have the one that was issued for the twenty-fifth anniversary of its existence. In this historical and statistical data were given, together with valuable studies on the museum activities of the metropolitan himself, his aims and the different aspects of their realization. There was, besides, a striking account from his own pen giving his experiences concerning that remarkable foundation.

It is not every day that one individual, all by himself, will gather together and establish a large museum of scientific importance, and rarely can a bishop, and head of one of the most numerous families of the Universal Church, occupy himself minutely with such a task. The days of the Renaissance and its great patrons are gone. But Metropolitan Szepticky represented in his own person and in his own pastoral action the customs and usages of many centuries together with very up-to-date ideas.

It was his pastoral feeling that was the corner-stone of that museum. What moved him was his duty to re-establish the cultural level of his flock, impoverished by centuries of social, material and political exhaustion. The drift of the old nobility into Polish or Russian social circles was centuries old; the breakdown of the merchant class, so often the patron of the arts and culture, and finally the deluge of the Polish partitions, reduced the Ukrainians of eastern Galicia to an unorganized body of peasants, and the loss of former treasures was great. Once Szepticky told a friend: 'I am only doing what is for the good of my flock'. Here we must understand by 'flock' all the western Ukrainians, and in a wider sense all Ukrainians.

Under Russian rule they largely lost their language, history and culture. Even if they were Orthodox they were deprived of their own church by the Russian imperial church, which did not hesitate to enforce in the Russian Ukraine the hateful festival of the victory of Poltava with its curses (blasphemous to Ukrainian ears) of their great hero, Mazeppa. There remained nothing for a time except the folk-songs in the black-earth steppes. In the western regions, intermingling with the Polish or Austrian forms of West-European culture had wrought havoc in the folk culture and craftsmanship of the Ukrainian Catholic population. They were stubborn about certain out-of-date habits of life and church customs, and suffered from a feeling of inferiority; but in spite of that stubbornness, and even along with it, there was a swift forgetfulness of their peculiar and centuries old inheritance of a very characteristic culture. Then, with the new awakening

of Ukrainian consciousness, there were new dangers, such as that of drifting away from the Church towards some international radicalism, or misleading notions sprung from imperfect historical knowledge, and a drift towards a semi-Russian outlook on life and culture. Szepticky took a firm grasp of the situation, setting before his people the values peculiar to them and their own spiritual inheritance, a sacred well of rejuvenating vigour.

Andrew Szepticky was an artist. From time to time he took the brush in his own hand, and the fine arts, painting especially, were a main source of his inner life and inspiration. For him, as for Fra Angelico whom he loved so dearly, all painting, but sacred painting in a very special way, was the father of creative thought, grace and revelation, and a way to the mind through the mind's reaction to them. He was an exceedingly well-informed connoisseur of all sorts of painting, not excepting even the most advanced modern schools. He read history from the frescoes and eikons of former times, and was greatly taken by the idea of bridging the gulf between East and West by going back to the Christian Byzantine culture before the break. He was the great originator of the very idea of the modern feeling for the universality of the Church, above and beyond dissimilarities and rivalries of cultures. His purpose in establishing the national Ukrainian museum was a very complex one, as in all that he did. It came near to the very centre of all his activities and thoughts. It flowed from his own personality and out of his own experiences; and so it was not simply an external work, an accident, a mere something done in passing, but a very essential achievement. Moreover, he was well aware that the eyes are the most powerful means of instruction. And so he went ahead.

The beginnings were small and belonged to the early days of his religious life. Everyone knew the best way of earning the gratitude of the young bishop, a monk, of giving him pleasure and relaxation, was to find for him somewhere, to produce from some forgotten spot steeped in history, one of those most expressive and impressive popular eikons which were to be found discarded in the wooden churches of the Carpathians. As bishop of the wild eastern Carpathians he was deeply impressed with the quality and artistic, as well as social, dignity of the local folklore and crafts. He gathered ethnological evidence about the most characteristic features. And as metropolitan of Halich and Lviv

he had at his disposal the financial means provided by his archiepiscopal *mensa*—immense church estates of which no one before him had seen the true value if they were properly used. His orderly practical and financial sense got to work, and the resulting revenue would seem fantastic to our times and conditions. Think of a private railway a hundred miles long into the Carpathian woods for the sale of timber! Certainly only a small fraction of these revenues were to go to the foundation of the museum, all the rest going to other foundations. As for his own substantial private fortune, it had all already been devoted to the establishment of children's homes and similar institutions.

Szepticky used to found, but not to rule or overrule his foundations. He was distressed if men who were put at the head of his various enterprises were always looking for his helping hand. No; an institution must not depend on the whims of the founder: it must break its own ground. This was his rule. Consequently, in time the national museum was constituted as a trustee association with statutes and income of its own, and so its influence went all the deeper into the hearts of the people.

Its organization was a complex one. As the great museums of Europe before it, the Szepticky museum is endowed not only with things to be shown, but also with a large specialized library, important in its own right, and with a staff and college of scientific instructors and teachers; it has too an archæological commission, with its own cultural policy for home and foreign affairs. There were also publications—and their list is very long—directly or indirectly connected with the materials gathered and so on. Finally, there was a technical council for further building and a modern-arts gallery.

That was so once. What is happening now to that great institution is not known. Under the German occupation it was closed. What has happened under Soviet rule, no one can tell. One should not, I feel, speak too much of the many treasures of the museum lest some propagator of Soviet culture, or perhaps some politician, be shocked and prompted to destroy something. Better to hide, as under Turkish rule of old, rather than say too much.

It was a unique experience to be shown round the museum by Kyr Andrew himself. That experience I had sometime in the late twenties, together with some ladies who were to look after a new hospital also founded by him. The metropolitan was radiant, but modestly silent. Not a word of

praise, not even a simple explanation of his own. He was only leading the party: he would have them consider things for themselves. Very few of the European museums I have seen, if even one of them, has given me such a shock of illumination as at that gathering of witnesses of the real Ukrainian life and artistic outlook. Without speaking of historical, ethnological or archaeological matters, the pearl and high treasure of the museum, the large collections of local eikons and church panels of eastern Galicia, was a revelation of light, beauty and inner triumph. Never have I lost that impression. And as long as I was able to remain there I used to come again and again to look on the eyes and strange blue and rosy features of the heavenly procession of supernatural beings there portrayed. In the end I came to know nearly every corner of value, and would comment to myself and others on the unspoken language they had taught me.

Paris is renowned for its delicate blue and rosy mist. Similar colours are to be seen in the locally painted eikons of the thirteenth, fifteenth and sixteenth centuries till the nineteenth, when the old craft failed to survive and had to await the new eikon-painting school of the Studite monks established by the metropolitan and other similar achievements. Because the museum is not a dead but a living thing (I am speaking now as if nothing had happened in between), it cannot possibly be taken as a closed unit within itself. It is surrounded by and connected with many other institutions, impulses, achievements, trends of thought and life. It was only one of an extensive network of new canals for an old culture. The museum was a cistern gathering waters of irrigation for the network wherein the new national and spiritual life could keep its own congenial channels.

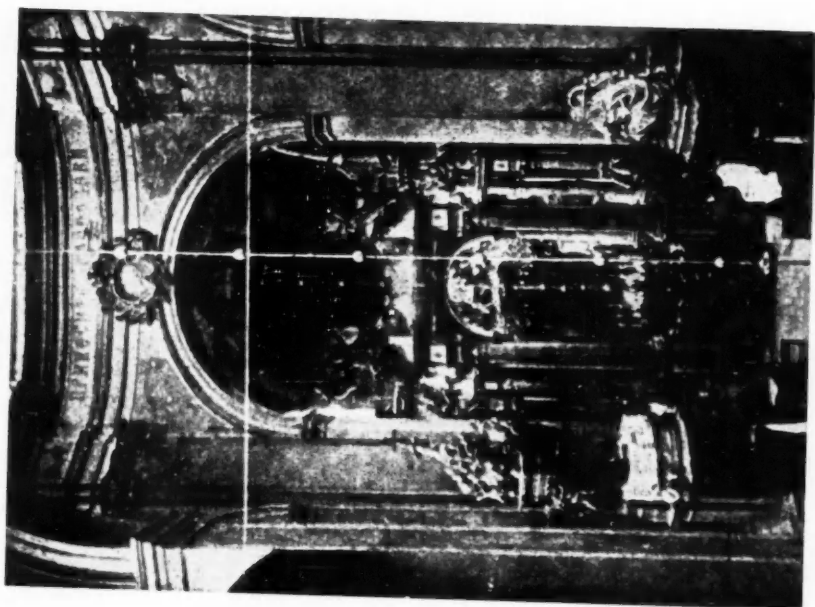
Unlike many private collectors or friends of fine arts closely connected with the uses of the church, Metropolitan Szepticky did not make his collections for private use only; on the contrary, all that was private to him was for public use, and what was for public use bore his own stamp. He was a man of deep and far-reaching apostolic spirit but without any sort of propagandist taste. He knew well that things have their own value in themselves and that their language is most impressive if left to speak for itself.

Those marvellous eikons! Earth colours, home-made, and light-giving wood and plaster background: true portrayal of local, national and popular types of the All-Holy and the saints, brightly coloured, full of feeling and sensitiveness,

far from the usual standard features of Byzantium itself and of Russian eikons. Cheerfulness; a very original mixing of naturalism and sacredness and the hieratic; then with the passing of time new influences mixed with the old persistent fashions: you can see coming from that soil of mixed races and culture 'gothic-Byzantine' eikons, then Renaissance forms shaped locally under Italian influence; then mighty 'Baroque-Byzantine' ornament. The gigantic polyptic of the former monastery of Bohorodtshany, really a monumental eikonostasis of the late seventeenth and early eighteenth centuries, shows the riches of a baroque ornamentation, very involved in gilded carved wood (carving in wood is a national pastime with the Carpathian population), mixed with oil-painting of traditional outlook.

But after all that we used to turn again and again to the marvellous, delightful, luminous blue and rosy eikons of earlier ages, so modern in brilliancy, so vivid in their open-eyed connection with their surroundings—the world of the people of the day—yet mystical and unearthly in the simplicity of the drawing and the very 'cubism' of their pattern. A very contemplative sort of painting, seeing the glories of Heaven in everyday life.

We may learn in the museum's rooms that Byzantine art in itself never was rigid and unbroken in line as many have mistakenly thought. It is more a current and an outlook than a style, and Byzantine art and the arts that were to derive from it are as various in style proper to them as are the various styles of the West. There was, and is, a classical Byzantine form, a romanesque one, a gothic and a renaissance, a naturalistic and baroque, not only in relation to the influences of the West but in its own inner development. We ought to use these words as mere comparisons, and what is to be said of that plastic dynamism found in that sort of repeated motion, always different in form, which gives to a procession of figures in a collective Byzantine eikon a sort of cinematographic impression? They are alive and moving, but with the breath of a heavenly wind of the spirit. We also learn in the Lviv museum that the Ukrainians had, and still have, an artistic and spiritual culture of their own, certainly connected with Byzantium but largely independent of it as well as of Russia: a seed that has germinated and flourished and borne fruit on and out of their own soil. There is about it a peculiar air of romance, lyrical but steadfast, much akin to all popular romance, especially of Spain perhaps, but essentially original.

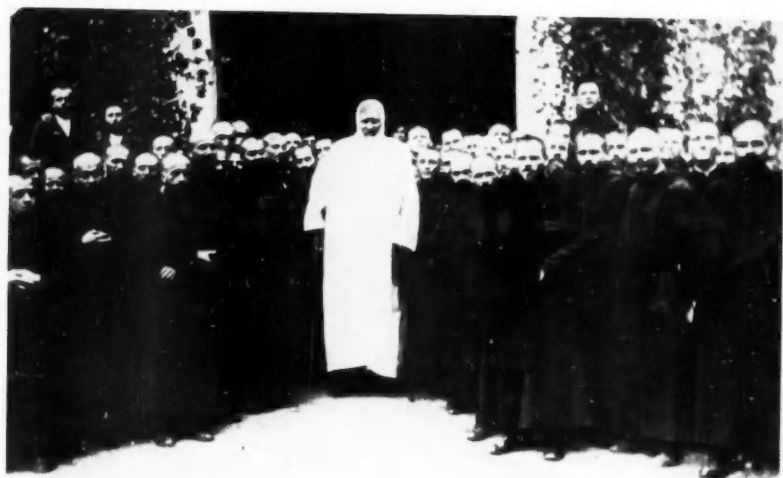


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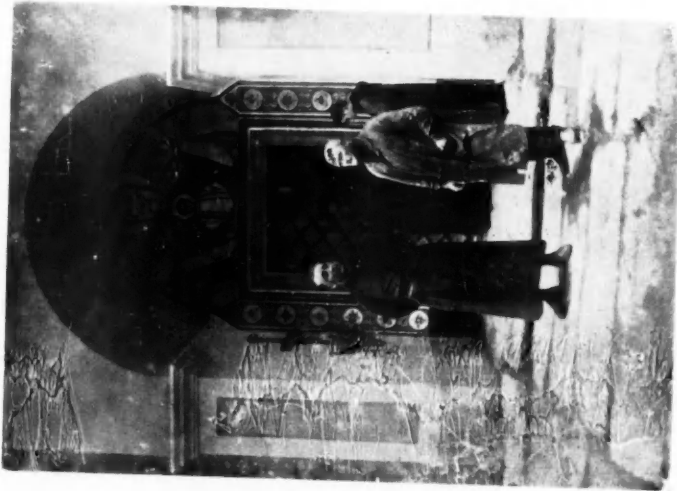
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This is no place for working out all the connections of the museum with Ukrainian things and their modern revival. As said before, there can even be danger to-day in speaking too loudly about it. The neo-Byzantine wall-paintings and eikonostasis panels of Peter Kholodnyi in the inner chapel of the Ukrainian Ecclesiastical Academy at Lviv (much damaged in the last war), whom one can term the Ukrainian Puvis de Chavannes and Maurice Denis in one person; the new decoration and stained glass at the Assumption church in the same city; the ultra modern adaptations of Byzantine painting by Anasol Yablonskyi; the symbolism of Novakivsky; the prodigious technique in painting of Diadeniuk; the new Byzantine carving for church purposes; the school of eikon painting of the Studite monks; the revival in decoration of churches and of a true liturgical practice and tradition: all these are connected in one way or another with that wonderful museum, which was certainly not the only institution, but simply the most spectacular and attractive, given to his flock by the spiritual leadership of Metropolitan Andrew Szepticky. May God watch over it in the darkness and uncertainty of these days.

FRANCIS BEYDA.

NOTES ON THE ILLUSTRATIONS

These pictures are not only here to illustrate the articles in this issue they will also show forth the method of the Metropolitan Szepticky in approaching the problem of reunion with the Orthodox.

1 and 2 are the exterior and interior of the great Cathedral Church of St George the Victorious, built in 1779 by a kinsman of the metropolitan, Leo Szepticky also metropolitan of Lviv. (We are told that there is an eikonostasis inside the Cathedral though it is difficult to see one in the photograph.)

3—This is the famous Ukrainian eikon of Our Lady of Polchajiv. Tradition tells us that it was brought to the old monastery of Polchajiv in 1559. The original is said to have been hidden by the Basilians and a good copy left by them in the church of the monastery when the Russians entered the town in 1831.

This eikon is greatly honoured by the Orthodox, the late Archbishop Sawa in charge of the Polish Orthodox in England had a great veneration for this eikon. Surely it should be considered as a bond of peace and unity!

4—This shows Metropolitan Andrew with the Studite Community in Univ before the last war.

5—Here is the same Community with their Igumen [Abbot] Clement Szepticky, brother to the metropolitan. Igumen Clement died of starvation in Siberia.

The next three pictures show some examples of the Studite art. In 1935 a group of monks and some of their pupils restored the mural paintings in their monastery church of Univ.

6—This represents St Theodore Studite. It is the work of Father Juvenal and is in Rome.

7—These are paintings of SS. Theodore and Anthony Perchevsky on the monastery wall at Univ.

8—These, St Joseph, Our Lady and the Divine Child, and St John the Evangelist. The work of Brother Filotej.

9—This is a photograph of the metropolitan taken at Velehrad, in Moravia, where theological conferences, of which he had been the principal organizer, took place annually.

10—This is the entrance to the monastery at Univ, the centre of the Studites.

On the first page there is a reference given to an article about these monks in a back number of the *E.C.Q.* Here we give a few notes bearing on the metropolitan's attitude to religious life in view of his work.

Metropolitan Andrew had himself entered the Basilian Monastery of Dobromyl in 1888. The Basilians had been reformed in 1882 by the Jesuits and so were organized for active work. When at 34 the young Basilian became a bishop he realized the necessity of a monastic foundation of the true Eastern and Byzantine tradition so in 1906 he established the Studites.

Later on, mindful of the needs of his flock, he had established a vice-province of Redemptorists of the Byzantine rite in Galicia in 1921. This work had been started under Father Delaere, c.ss.r., among the Ukrainian immigrants in Canada, in 1906. [See reference to special article on front page.]

Metropolitan Andrew once said: 'What could be finer and better for the East than Benedictine monasteries of the Byzantine rite?'

He was behind Dom Lambert Beauduin in the foundation of Amay (now at Chevetogne), in Belgium, as a bi-ritual monastery working for Christian Unity.

Still the Studites were the monks of the metropolitan's predilection. It is good news to learn that the little group, of about ten monks, after their stay of two years with the Benedictines at Chevetogne are now establishing themselves in a farm at Woodstock, Ontario, Canada. There are some studying in Rome and one or two hope to open a house in Germany. So may the life and work go on now in peace!

11—The Exarch Leonid Feodorov, whose cause is now being introduced in Rome.

He was born of Orthodox parents in Petrograd on 4th November 1879. Later he entered the ecclesiastical seminary in that city. In 1902 he was reconciled with Rome. As a Catholic he studied at Anagni, Rome, and Fribourg in Switzerland, he was ordained priest of the Byzantine rite in Constantinople in 1911. In 1913 he received the monastic tonsure at the Studite monastery of St Joseph in Kamenitz, Bosnia, Croatia. On returning to Russia in 1914, he was arrested and sent to Siberia. Liberated in 1917, he was appointed by the metropolitan head of the Russian Catholic Church with title of Exarch.

During the Soviet persecution of 1923 he was sentenced to ten years in prison; from 1926 to 1931 he did forced labour at Solovki. He died on 7th March 1935, drained of all his strength. This picture is of a painting made from a photograph of the Exarch taken in a street procession in Petrograd in 1917.

12—This photograph is taken at the Fordham Conference, New York, March 1952. It is a group of Jesuit priests, of the *Russian Center*, Fordham University, who concelebrated with the Archpriest Andrew Rogosh [seen at the back], Cardinal Spellman is in the middle, on his right is the Ukrainian auxiliary Bishop Ambrose Senyshyn, a Basilian.

For this ever increasing group of Russian Catholics of the Byzantine rite scattered throughout the world Metropolitan Andrew can be considered indirectly responsible, and the Exarch Leonid Feodorov is the link that binds the two works together.

POPE PIUS X AND THE METROPOLITAN SZEPTICKY

THE beatification of Pius X reminds us of his deep intuition concerning the needs of Russia. It was he who gave one of the old churches in Rome so as to have there one specially reserved for Catholic Russians of Byzantine rite; and that was a significant token of his benevolence towards the Russians and their spiritual culture. Amongst the rectors of this church, Father Verighin, once a priest of the Russian Orthodox Church, was renowned for his many remarkable spiritual gifts. The foundation of this centre in Rome gave to Russia for the first time in modern history a special Catholic spiritual identity, because prior to this those reconciled with Rome from Russian Orthodoxy as a general rule became 'Latin' Catholics, and were apt to be assimilated into a foreign milieu.

In regard to the nations conquered by Russia, and especially those belonging to the old Polish state, the action of Pius X is again to be remarked. He ordered that the language of the different nationalities should be used in the extra-liturgical services of the Latin rite in Russia. To understand this important measure we must realize that the Latin rite was akin to the culture of the old Polish state and interwoven with many popular church usages wherein the Polish language was supreme; and it must be observed that the use of the Polish language in church went much further in old Poland than is generally allowed in the West. The Tsarist government had made every effort to implant the Russian language in the Church instead of Polish in all those territories, whether the population was Lithuanian, Latvian, Byelorussian or Polish, situated beyond the boundaries of the so-called Kingdom of Poland, given to Russia by the Congress of Vienna. The policy of the Holy See has always been to maintain the Polish language in these territories as a barrier against anti-Catholic government propaganda, due to the circumstances of that time. The Russian Jesuit, Father Ivan Martinov, published a book in defence of this policy, and the Tsarist government never succeeded in getting its way.

After the granting of the constitution in Russia in 1905, and the edicts of religious tolerance published a short time before, Blessed Pius X thought the time ripe for the use of all national tongues in extra-liturgical services in Russia

instead of the monopoly of the Polish language; and he accorded the use of the Russian tongue for additional services wherever numbers of true Russian Catholics of the Latin rite were to be found, as for example in certain of the Catholic parishes in Petersburg. The importance of this was felt wherever the national spirit was just awakening and feeling its way to fresh cultural national life, as with the Latvians, Lithuanians and Byelorussians. Pius X appeared as a father of these new nationalities.

As for his general regard for the Christian East, Pius X showed it in the great festival he ordered for the fifteenth centenary anniversary of St John Chrysostom, when he published an encyclical on this subject and for the first time for many centuries he welcomed Eastern Catholic hierarchs of the various branches of the Byzantine rite to offer together the Holy Liturgy in St Peter's. He presided himself as supreme head of the Church, answering in melodious Greek those parts of the liturgy where it was fitting. Pius X thus started the Byzantine and other oriental celebrations in St Peter's which have been so frequent since.

A Polish priest of the Byzantine rite, a friend of the writer of these lines, was told by one of the Greek priests present at those celebrations that they were so deeply moved that tears came to their eyes when they heard the pope sing the sacred words in Greek. That was specially true of the Greek priests attendant on the late Kyr Isaac Papadopoulos, the first Catholic bishop of the Byzantine rite in Constantinople for many centuries.

Against this general background one can better understand the close friendship of Pius X for the truly great Metropolitan Szepticky, archbishop of Lviv, and the many privileges given to him. The metropolitan was appointed by Pope Leo XIII at the age of thirty-two. Leo knew him from boyhood, and the young Ukrainian bishop often went to Rome before Pius X was elected. During his visits to Italy he was accustomed to stay in Venice in order to search for Slavonic books etc. published there in the fifteenth century, and would call on Cardinal Sarto, the patriarch of Venice who was afterwards to become Pope Pius X. During these visits the young Ukrainian hierarch used to tell the cardinal many of his ideas and hopes for the East, and they became great friends. It is worth while noting that Cardinal Sarto was not then particularly interested in the Christian East: yet when he became pope he had a very great concern for the East, through—

one ventures to say—the direct influence of the Holy Spirit, since in all matters affecting the Christians of the East during his pontificate he made revolutionary changes and impressed all by his eagerness of heart and the width of his vision.

During one of his private audiences with Pius X, Szepticky told him that in his capacity as head of the Ukrainian Catholics, metropolitan of Halich and archbishop of Lviv, he was heir to the metropolitans of Kiev,¹ who were once united with Rome, and that he was prepared to accept jurisdiction over the Russian part of the Ukraine and other parts within the Kievan province. He pointed out that such a situation would be of value now that the foundations of Tsarist Russia were shaken and the subject nations looked towards Rome as a rallying point of their cultural and national life because they inherited Catholic traditions. To this Pius replied 'Use your rights'; but the metropolitan said, 'I cannot do that without special permission of the Holy See, because now all these territories are divided between nominal Catholic sees, ruled by Orthodox bishops put by force into those sees'. However, the pope stuck to his idea, and he granted to Metropolitan Andrew unprecedented rights not only for the Russian Ukraine, not even only for the Byelorussian territories and the future Baltic states, but for Russia itself as far as Vladivostock and the Pacific. They amounted to patriarchal rights, e.g. giving him power to nominate and consecrate bishops, and without asking confirmation from Rome for his decisions. What was to be the canonical safeguard for these extraordinary powers, was the question the metropolitan put to the pope, and as a result he was given seventeen documents drawn up without the knowledge even of the cardinal secretary of state, Merry del Val. As the latter seemed to suspect something and was puzzled by many happenings unfamiliar to him, Metropolitan Andrew pointed this out to the pope on an occasion when the cardinal intervened, but Pius answered with a smile, 'You have no need to be troubled about Merry del Val; you have to deal with me myself, and that is sufficient'.

These documents were authenticated by certain cardinals acting as apostolic notaries, one being Cardinal Mercier. That was the starting-point of the interest these churchmen

¹ The more usual account gives it that the basis of the metropolitan's canonical right to exercise jurisdiction in Russia rested on the fact that he was bishop of Kamenets-Podolsky, a diocese entirely in Russian territory and still in existence.—EDITOR.

showed in the East, but we have neither time nor space to relate all the practical results of these events after the Russian forces took Lviv in 1914 and arrested Szepticky. They made every effort to find the famous documents whilst the metropolitan was interned in Russia, for information of their existence had filtered through; but the papers were never found. Later another Power did all it could to steal the documents, or at least to discredit their existence in the eyes of the new pope, Benedict XV; but Benedict in a somewhat dramatic manner obtained one of the documents, recognized the signature of his predecessor, and exclaimed, 'That is enough for me': without further inquiry he confirmed all the rights of Metropolitan Andrew.

To-day it is very difficult to define all the results of this initiative of Blessed Pius X and it is impossible to tell where the documents are—they disappeared. But in any case they witness to the flexibility of mind of this great pontiff, whose wide outlook was decisive for the founding of the church of Byzantine Russian Catholics of whose martyrs in Soviet Russia many heroic stories could be told. The story of Blessed Pius X shines brightly to-day; the mortal remains of Metropolitan Szepticky are buried behind the 'Iron Curtain': but his spirit is not dead and others are carrying on his great work undaunted by all the difficulties that face all Christian endeavour in that troubled quarter of the earth.

Never before had the Holy See thus granted such privileges as were accorded to Kyr Andrew; and he was himself a most remarkable man, one worthy to be a co-operator with so noble a character and so great a pope as Pius X. To be acquainted with the ideas and deeds of Andrew Szepticky is to find an open door to the religious future of Russia.

H. S. OSTOYAN.

DOCUMENTATION

THE APOSTOLIC LETTER TO THE
APOSTOLAAT DER HERENIGING

IN our last number we referred to the Apostolic Letter sent by the Holy Father to the Dutch 'Apostolaat der Hereniging' on the occasion of its twenty-fifth anniversary. We give below an (unofficial) English translation of this important letter.

To our beloved son, John de Jong, Titular of the Church of S. Clement, Cardinal Priest of the Holy Roman Church, Archbishop of Utrecht.

Pius XII, Pope, to his dear son

Greetings and the apostolic blessing,

Twenty-five years ago the Catholics of the Netherlands began splendidly a work, which, under your direction, after a continual growth, to-day deserves to be feasted. This work is a manifestation of the faith and religious sense of these Catholics and does them honour. Their devotion, their ardent and effective zeal for work on behalf of Christ and the Church is well known to us. Charity requires in a quite special manner that the members of the Mystical Body of Christ be united among themselves in a perfect and most intimate way.

Penetrated by this charity the Catholics of the Netherlands, called to bring their aid and support to a particular Church of Eastern Europe, at that time in the greatest of need, did not hesitate for a moment; all devoted themselves with a maximum of effort to the bringing about of the return of our separated Eastern brothers to the bosom of our common Mother, the Church of Rome; and that with the least possible delay.

During the past twenty-five years, under the vigorous and foreseeing watchfulness of the bishops, the noble flame of this holy fire has been nourished in many ways; prayers have gone up to God; alms have been collected; serious study has been made of the profound causes of the separation; and there has been a serious application to the task of bringing to the greatest possible number the knowledge which will permit them to make a just judgment on this question and to plan an effective way of action.

Now this Apostolate of Union flourishes in almost every parish of the country. The sphere of activity of the work

grows continually, thanks to the care and development assured by many directors appointed by the various dioceses and deaneries, as also by the *zelatrices*, who devote to the work their most fervent activities. The results achieved, so rich in fruit, confirm the expectation, full of hope, of an ever more splendid flowering in the future. It is a work which functions always in favour of the development of the whole Church of Christ.

We do not doubt for an instant that the celebration of this occasion will incite everyone to continue with a renewed enthusiasm the work already begun; and that it will move the faithful of other countries to consider and to develop themselves a similar activity.

Everywhere and always, we hold so much at heart, that, for the Redemption and happiness of the Mystical Body of Christ, all the disciples of the Gospel be united. It is for this reason that the thought of these solemn celebrations fills us with sentiments of the greatest joy in the very profoundest part of our being. Consequently we find it only right that we add our congratulations to the offering of praise addressed to the active faith, which translates itself into practice (and that with an entire correctness of action) by a most zealous effective charity and religious sense. So then, homage to the Dutch Catholics, who, looking upwards to the glory of God and the full development of His Kingdom, have understood the importance and honour of finding themselves in the front ranks of the battle which is engaged for the conversion of souls, and for the necessary work it entails.

We are convinced that this work, which has already gained its laurels in the service of the Catholic cause, will see its forces grow and will arrive at an even more splendid prosperity. This conviction is our joy; and we wish you all success, you yourself, all the other bishops of the Netherlands, and all the directors, *zelatrices* and members too, for you represent for the whole Catholic world a splendid example of holy Christian zeal.

Praying that the everlasting God deign to realize these wishes—a benefit truly connected with the kind and nature of such a work—as a pledge of our fatherly affection we grant the apostolic blessing to you yourself, dear son, and to your dear brothers and dear children.

Given at S. Peter's, Rome, the sixth of January in this year 1952, the 13th of our Pontificate.

PIUS XII.

The Holy Father leaves Catholics in no doubt as to the high esteem in which he holds work for the return to Catholic unity of those separated from the communion of the Holy See: '... religious sense of Dutch Catholics', 'a work which functions always in favour of the development of the whole Church of Christ', 'we hold so much at heart', 'sentiments of the greatest joy in the very profoundest part of our being': such phrases leave no doubt as to the very definite warmth of the approval accorded by the Supreme Pontiff. It is a work that springs from charity and zeal for Christ and the Church the Pope says.

We would draw attention especially to the programme of these Dutch Catholics which the Holy Father has so notably blessed: 'prayers', 'alms', 'serious study', and 'a serious application to the task of bringing to the greatest possible number the knowledge which will permit them to make a just judgement on this question, and to plan an effective way of action'. These are the aims which make the Dutch Catholics in the eyes of the Holy Father 'for the whole Catholic world a splendid example of holy Christian zeal'.

The letter may indeed be considered a Charter for work for unity, a work not to be confined to scholars and theologians but going out to 'the greatest possible number'. The crusade for unity must become indeed a worldwide and universal movement of the same order as that for the missions. For the Holy Father does not allow us to think of it as a work to be confined to Holland 'we do not doubt for an instant that the celebration of this occasion will incite everyone to continue with a renewed enthusiasm the work already begun; and that it will move the faithful of other countries to consider and to develop themselves a similar activity'.

What shall be our response?

RUSSIA AND THE ORTHODOX PATRIARCH OF ANTIOCH: TWO SIDES—

A few months ago one of our Catholic papers published a translation of an article 'The Red Pope' which appeared in *Quotidiano*, the Rome organ of Italian Catholic Action; we print this below.

Since, however, we felt that the position is not so clear cut as is made out in this report we handed it to a European Orthodox priest who is both friendly to the Catholic Church and has reasons to be constantly in the patriarchate of Antioch, and so we subjoin his comments.

There is certainly a good deal of truth in what the Italian article says but there is also another side and since the Orthodox Churches live in the most delicate position charity demands that Catholics should be very careful in forming any judgement. We must have all the possible facts before we make any statement.

THE EDITOR.

REPORT OF ENGLISH CATHOLIC PAPER

The article 'The Red Pope', shows how Stalin, using the Orthodox Church, is seeking to get his foot inside strategically important Palestine and Syria. To do so he is even using holy pictures describing Russia as the protector of Orthodox faithful everywhere.

*'After the first World War, and the setting up of the Bolshevik régime in Russia', it says, 'Russian Orthodox property in Palestine was administered by communities of White Russians who refused to recognize the new régime, and they remained independent until the second World War.'*¹

'With the coming of the second World War, Stalin, reviving the ancient exterior forms of Tsarist imperialism, with uniforms, medals, the Order of Suvarof, the Order of Ivan and the militarism of the former "Holy Russia", also returned to the old weapon of Orthodoxy.

The cannons had hardly ceased to roar when Stalin ordered his friend and "protégé" the patriarch of all Russia, Alexius, to go on a recuperating tour in Egypt, Syria and Palestine.

The Patriarch Alexius, with rich trappings, and using to the full the authority and the prestige that Russia enjoyed as the great ally of the West, set forth accompanied by a large suite, just as in the days of the Tsars.² He dispensed relief and celebrated religious functions with great pomp and ceremony during his visits to the various patriarchates.

He reclaimed the former property of the Russian Church and adopted the attitude of supreme protector. From that time on he claimed that the Church of Moscow, because of the authority deriving from the number of the Russian faithful and the power of Russia, could not fail to take an interest in and protect the Christians of the East and safeguard the "independence" of the œcumenical patriarch of Constantinople³ (which, incidentally, has refused obedience to Moscow, claiming a superior hierarchical position).

For the restoration of the old buildings the Russian Government, through the Patriarch Alexius, made a first grant of

250,000 dollars. The property in Palestine alone was valued at 10,000,000 dollars. It must be noted that *Russian manoeuvres*⁴ were greatly facilitated by the fact that Russian representatives⁵ had been admitted in large numbers to the new State of Israel.

To the Russian penetration into Palestine, under the double face of Communism and the Orthodox religion, there is now added, as is frequently shown in the Press of the world, intense activity in Syria, where the objective is the Greek Orthodox patriarchate of Antioch.

The revelations and the charges are all the more important because they are made by organs that express the thoughts of an Oriental church not subject to Moscow, that is to say, by the Greek Press.

The patriarchate of Antioch, on which Russian pressure is now brought to bear, has its seat in Damascus. For centuries it has exercised considerable influence on Christianity in the Near East, but now, prostrate from its past struggles, it is in misery.⁶

It is precisely this misery and poverty which render it susceptible to the offers and well-planned schemes of the evoyes of the Russian Orthodox Church.

From the Kremlin come the directives for the bitter struggle against religion and the Church; the Communist régime condemn, persecute and murder the Catholic faithful, priests and bishops. At the same time the Kremlin, according to the *Messenger d'Athènes*, gives orders for the printing of the traditional holy pictures, with even the arms and the photo of the Tsars, described as "devout protectors". These pictures are sent to Jerusalem and Nazareth, to Antioch and Damascus.⁷

The patriarch of Antioch, Alexander III, was *weak enough* to appear at the ecclesiastical meeting of all the Orthodox churches, convoked by Alexius, the friend of Stalin, in Moscow.⁸

The patriarch of Antioch *was given promises of financial assistance if he agreed to enter into formal relations with the Russian Church, that is to say if he accepted "protection"*. From that moment Soviet propaganda has given no peace to the poor patriarchate.⁹

Russian infiltration into the countries situated on the Asiatic shores of the Mediterranean, with the exception of Turkey, has become particularly intense during the present delicate international situation.

Moscow pursues its aims without scruple and with all possible means, using at one and the same time the devil

and holy water, the Communist agitator and the bearded priest. Russian imperialism, however, remains always the supreme and final objective.'

COMMENTS OF THE ORTHODOX PRIEST

The numbers refer to the passages in the article criticized.

¹ The wording should be more precise. Before 1918 the extensive Russian properties in Palestine belonged either to the 'Imperial Society of Palestine', entrusted with the organization of Russian pilgrimages, or to the Russian monasteries or convents. After 1918 the Russian monasteries or convents went on as before; as to the properties of the Imperial Society, which had suspended their activities, they were occupied by the Mandatory Power and this last paid a kind of indemnity under the form of financial help granted to Russian pilgrims surprised in Palestine by the war of 1914, and settled there. The Russian Orthodox in Palestine, both before and after 1918, have acknowledged the spiritual jurisdiction of the patriarch of Jerusalem.

² The Russian patriarch was accompanied by no more than three or four persons.

³ The patriarch of Constantinople has not and would not have refused obedience to Moscow for the simple reason that Moscow has not and could not have claimed obedience from Constantinople. The patriarchates of Constantinople and Moscow and all the other Orthodox *autocephalous* Churches are equal and independant. The patriarch of Constantinople is *primus inter pares*, not superior. Moscow occupies the fifth rank among the patriarchates.

⁴ The word 'manœuvres' does not seem adequate. What has happened, happened in a normal and legal way. The Russian Society of Palestine resumed their activities under the Soviet Government and actually organized pilgrimages to Palestine. More recently the Palestinian Society transformed itself into a Russian Archæological Society to which the Israeli Government is now reluctant to transfer any property. The centre of the conflict is the 'Russian compound', a triangular mass of buildings situated just between the Jewish and the Arab cities and contains several Jewish State establishments (police, court of justice, offices of sanitation). Owing to the strategical importance of these buildings Israel does not want to part with them. But to the Moscow Church

herself Israel has given back several empty, or nearly empty, monasteries (Haifa, Mount Carmel, and some others, about five in all). This recovery was backed by the Russian patriarchate and the Soviet Government, this last having financially helped the restoration of several buildings.

All the Russian religious communities who declined to be in communion with the patriarch of Moscow are situated in the Jordanian part of Palestine. Jordan has no contact with either the Soviet Union or the patriarch of Moscow, and these communities have been left in unmolested possession of their buildings and lands.

⁵ The term 'Russian representatives' lacks precision. There is a Soviet legation in Israel. There is also an ecclesiastical delegation of three persons attached to the service of the Russian church. What are these 'large numbers' remains unclear.

⁶ The patriarchate of Antioch is far from being 'in misery' (I suppose financial misery is meant.) It is true that the parish priests are ill paid. But the bishoprics, the schools, hospitals and other organizations are richly endowed. The 'Orthodox community' in the Lebanon and Syria is, on the whole, wealthy.

⁷ It is true that the Russian ecclesiastical Mission in Jerusalem provides Arab Palestine with Arab Bibles and religious pictures. As far as I know these gifts do not reach Antioch and Damascus. One may find in remote Lebanese villages holy pictures with the arms and the photos of the Tsars. They do not come from Soviet Russia. They are a legacy from the time when Russia kept Russian schools in Lebanese towns and villages and was in fact the protector of Arab Orthodoxy. Till 1918 the patriarchs of Antioch had traditional links with Russia. In 1913 the patriarch of Antioch presided over the ecclesiastical functions of the tri-centenary of the Romanov dynasty in Moscow. The best ecclesiastical students of Antioch were educated in Russia. That is why the Arab Orthodox often speak Russian and always turns with gratitude and sympathy towards Russia.

⁸ The patriarch of Antioch has attended such meetings in Moscow twice. In 1951 he went to a similar meeting in Greece before going to Moscow, where other Orthodox hierarchs were also present. In what consists the special 'weakness' inherent in the travels to Moscow? The patriarch of Moscow,

like all other Orthodox patriarchs, has the right to invite other churches to inter-Orthodox Conferences (if not Councils), and the other heads of Orthodox Churches have a right to accept such invitations. The patriarch of Antioch was perfectly entitled to think that he was free to go to Moscow and that certain advantages would result from his presence. Moreover he, being an ex-student of the Russian ecclesiastical Academies, had personal reasons for wishing to go and renew his Russian contacts. If one reproaches him with what he may have said, or written, or done in Moscow, one must say exactly what is the objection and, should such objection be raised, it must be remembered that the holy synod of the patriarchate of Antioch, in the summer of 1951, has officially declared that the patriarch's pronouncements in Moscow were of a purely individual nature and did not bind the patriarchate.

* This sentence is not very clear. Has the patriarch accepted or received money from Moscow? What is meant by 'Moscow'—the Moscow patriarchate or the Soviet Government? How much is the patriarch supposed to have received? What is meant by 'protecting'? In such grave matters accusations must be precise and substantiated, otherwise they remain wanton defamation. The only positive facts we know are these:—

- i. The patriarch of Antioch has always been and is in 'formal relations' with the Russian Church. Therefore the phrase 'if he agreed to enter into formal relations with the Russian Church' does not make sense.
- ii. The Soviet Government has restituted to the patriarchate of Antioch some landed property which the patriarchate possessed in Russia under the imperial régime.
- iii. The patriarch of Antioch cannot make any agreement without the sanction of the holy synod of the patriarchate. This synod, which includes all the bishops of the patriarchate, has already made clear that they would not accept 'protection' from Russia or elsewhere.

NOTE.—Re paragraph 6. It should be noted that Archbishop Spiridon of Athens spoke of the patriarchate of Antioch as left without help and scourged with poverty', see *Ekklesia*, No. 4—7.—EDITOR.

NEWS AND COMMENTS

It should be noted that in this issue, by way of exception, we have used Ukrainian spelling for the principal names.

Here we must first record what the Holy Father himself said of the venerable Metropolitan Andrew Szeptycky.

In the course of an address given to the Ukrainians in Rome, at a special audience in honour of the twentieth anniversary of the opening of the new building of the Ruthenian College, the Holy Father said: 'His life (the metropolitan's) was broken not so much by his old age, but rather by the suffering of his soul: the soul of a pastor afflicted together with his flock. That is why his name will remain for ever blessed in God's Church, which will remember his fiery zeal for the souls commended to him, and his heroic effort also for the protection of the cultural riches of his people; particularly the founding of the library and museum designated for the collection and safeguarding of all that which pertains to the history and welfare of the Ukraine.' [Taken from the translation in *The Ark*, November 1952.]

* * * *

On 30th December 1952 the Holy Father published *Orientales Ecclesiae* addressed 'to the patriarchs, archbishops, bishops and clergy of the Eastern Churches having peace and communion with the Apostolic See'.

We will either publish a translation or comment on this encyclical letter in a future issue of the Quarterly. But we must here call attention to the Pope's desire that during the Church Unity Octave we should specially remember all those who are suffering or in prison because they heroically tried to defend the rights and institutes of religion.

It is obvious that this encyclical is to be taken as complementary to the Holy Father's letter *To the People of Russia* of 7th July 1952. A translation of the full text of this is to be found in *The Tablet*, 2nd August 1952.

We rejoice that the Catholics of India will be represented in the sacred College of Cardinals and we offer our respectful congratulations and the assurances of our prayers to his Eminence Cardinal Gracias.

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Small publications :—

The third World Conference of Faith and Order has published its *Report* of 1952.

The Catholic Ukrainian Exarchate of Philadelphia (U.S.A.), has published its *Catholic Directory* for 1953. This book of some 145 pages is full of information concerning the group of Catholics of the Slav-Byzantine rite. It is well illustrated.

The *Catholic Gazette* for January carries three articles of interest:—*The Unity Octave* by Fr H. Keldaney; *The Methodists and the Ecumenical Movement* by Mgr F. Davis; *They shall hear My Voice* by Fr C. Boyer, S.J.

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Those who want a *prayer card* and information about the *cause* of the Exarch Leonid Feodorov should write to Brother Bozhidar, Studite Monk, Via Carlo Cattaneo 2, Rome.

MILLENARY OF THE GREEK ORTHODOX PATRIARCHAL LIBRARY OF ALEXANDRIA

THE celebrations of this Millenary were held in Alexandria from 15th to 19th November 1952. The reason stated by the librarian of the Patriarchal Library, Dr Theodore D. Moschonas, for choosing this date as a Millenary is that the two earliest MSS. in the present collection of this library, namely, Nos 24 and 289, are dated A.D. 952. Of course, there is every reason to suppose that a library was attached to the patriarchate of Alexandria, at least, from the time of Saint Athanasius, but, even supposing that this library survived the pillage of Alexandria by the Persians in A.D. 618–19, it is unlikely that its collection of books would have been left behind by the Byzantines, when they surrendered to the Arabs, since by a solemn treaty signed at the beginning of November, A.D. 641, they were given eleven months in which to evacuate the city. After the Arab Conquest, some eighty years elapsed before a Greek Orthodox patriarch was enthroned again in Alexandria, and only then would it have been possible to begin to form a patriarchal library. At the time of the infamous Patriarch Cyril Lucaris, the library contained a number of valuable manuscripts some of which, including the famous Codex Alexandrinus, he carried off with him to Constantinople, when he was elected oecumenical patriarch.

At the celebrations of this Millenary there was a notable gathering of scholars, ecclesiastics and delegates from various libraries of Europe and America. On Sunday, 16th November, the divine liturgy was celebrated at the patriarchal church of Saint Sabbas, in the presence of the Rt Reverend Athanasius, bishop of Marcotis. On the conclusion of the liturgy, the Rt Reverend Theophanes, metropolitan of Tripolis, presided at a solemn doxology, assisted by the Sacred College of the See of Alexandria. Among those present were representatives of the Egyptian Government, the ambassador of Greece, and representatives from the various consulates. The Melkite Community was represented by the Rt Reverend P. K. Médawar and various archimandrites among whom the patriarchal vicar, Mgr Elias Zoghby, Mgr Oreste Kéramé, and the Hieromonk E. Mercenier of the Monastery of Chevetogne (Belgium), librarian of the Melkite patriarchal library. The Abbey of Grottaferrata was represented by the Hieromonk Lorenzo Tardo. The Latin Community was represented by the Rev. Anawati, O.P. Finally, there were the delegates from the various libraries and universities of Europe and America. The Rt Reverend Theophanes was representative of His Divine Beatitude Christophorus II, Pope and Patriarch of Alexandria, who was unable to take part in the celebrations, as he is seriously ill. In the afternoon, there was an official reception of the delegates who attended in academic robes. After speeches in Greek, Arabic, French and English, welcoming the delegates, there was a recital of Russian sacred music by the Russian choir of St Nicolas', Bulkeley, and of Byzantine music by the choir of St Sabbas.

The following day was occupied by visits to exhibitions of Greek painting, sculpture and books, and in the evening there was a theatrical representation entitled 'The Librarian'. On Tuesday morning the delegates assembled in academic robes at the Hall of Ceremonies of the patriarchal library. The University of Oxford and the Bodleian library was represented by Professor A. Creswell, and the University of Cambridge and University library by the writer. After some sixty messages from libraries throughout the world had been read, the Rt Reverend Theophanes announced the foundation of the Institute of Oriental Studies of the Patriarchal Library of Alexandria, and delivered to each of the delegates a diploma of this institute together with a commemorative medal. The ceremony concluded with the singing of a hymn specially composed in honour of the Millenary. In the after-

noon the delegates were received by the director and staff of the municipal library, and in the evening there was a lecture by Professor M. N. Tomadakis of the University of Athens on 'Saint Romanos the Melodist'. On Wednesday morning the delegates visited the Patriarchal college, the Greek Community school, the University of Alexandria and Graeco-Roman museum, and in the evening there was a banquet offered in honour of the delegates. On Sunday there was an excursion to Rosetta, where divine liturgy was sung by the Archimandrite Cyprianos who accompanied the party, in the church of Saint Nicolas. This church has been rebuilt in recent times on the ruins of a former monastery, by the Union of Saint Nicolas of Rosetta. The present church together with a smaller church dedicated to Saint Christopher is built on two sides of a quadrangle in which there is a pleasant garden. The other two sides are devoted to reception rooms, bedrooms and domestic offices. At present, there are no Greek Orthodox Christians living in Rosetta, and there is only a very small number of Coptic Christians who have a church. After a lunch offered by the members of the Union of Saint Nicolas of Rosetta, a visit was paid to two interesting seventeenth century houses preserved as ancient monuments. Coffee was then taken at the club of the Rosetta Police Officers, and the day concluded with a pleasant sail on the Rosetta branch of the Nile.

In the spring of 1953 a Festschrift will be issued in commemoration of the Millenary, with articles in Greek, French, English, German and Arabic by various scholars on subjects dealing with the Eastern Churches.

O. H. E. HADJI-BURMESTER.

CENTENARY CELEBRATIONS OF INDIA

This article is intended to complete the few thoughts which appeared in the autumn issue 1952 of this review on the Apostolate of St Thomas in India. The present position of the Indian scholars and the Holy See is clear from a few of the official declarations and speeches in connection with the nation wide celebrations in India to commemorate the nineteenth centenary of the arrival in India of the Apostle and the fourth centenary of the death of St Francis Xavier.

The greatest of these celebrations took place in the metropolitan see of Ernakulam with the co-operation of the three Hierarchies of Malabar following the Syro-Malabar

rite, Syro-Malankara rite and the Latin rite. The celebrations lasted for four days beginning from 28th December 1952. The Holy Father had appointed as his 'Legatus a latere', His Eminence, Norman Thomas Cardinal Gilroy, archbishop of Sydney. The Cardinal Legate admitted the entire Malabar tradition regarding the apostolate of the Apostle in South India. In the Brief of the Holy Father appointing the legate dated 15th November 1952, the Holy Father says :

'Those who are conversant with the affairs of the Holy Church know full well that the faithful of Christ scattered through the vast spaces of the East Indies show special veneration and religious love for the ancient Apostle St Thomas and for the more recent apostolic man Saint Francis Xavier. Both saints deserved exceedingly well of the Catholic Faith in those lands, for they were the foremost heralds and disseminators of that Faith. In the old books of liturgical prayers and in other ecclesiastical monuments of India, the name and the praises of the ancient apostle were wont to be celebrated and the faith which the Apostle had preached in India continued to flourish amongst the Christians who took their name and glory from St Thomas. That faith throughout the long lapse of centuries seems never to have suffered eclipse.'

Catholic India has never witnessed so far such magnificent celebrations as those of Ernakulam for this centenary of St Thomas. The Eucharistic procession that closed the academic sessions was attended by thirty-seven bishops including five archbishops, about 1,000 priests, 3,000 Sisters and 300,000 faithful. Immediately after the benediction of the Blessed Sacrament, there was a broadcast of His Holiness which was clearly heard in the pavilion. The following words of the allocution which have documentary value may be quoted here :

'Nineteen hundred years have passed since the Apostle came to India and in word and deed and utter self-sacrifice bore witness to Christ in your land. Mighty was the power of God working in him. During the centuries that India was cut off from the West and despite many trying vicissitudes, the Christian communities formed by the Apostle conserved intact the legacy he left them and as soon as the sea-passage, at the close of the fifteenth century offered a link with their fellow Christians of the West, their union with them was spontaneous.

'This apostolic lineage, beloved sons and daughters, is the proud privilege of many among you who glory in the name of

Thomas Christians, and we are happy on the occasion to acknowledge and bear witness to it. It is our hope that their vigorous activity, fruitful in so many good works and their apostolic spirit, to which Catholic India is indebted for so many ministers of Christ's Kingdom and consecrated virgins, may continue to characterize you and advance the growth of religious life.'

The celebrations of the centenary of St Thomas at New Delhi also deserve special mention here. Dr Rajendra Prasad, the president of the Indian Republic, presided over the functions and Pundit Nehru, the prime minister spoke on the occasion. Dr Rajendra Prasad said in clear terms: 'I believe that St Thomas preached Christianity in India'. Pundit Nehru spoke with his wonted force. He referred to what he wrote in his book, *Discovery of India*, page 192; 'Christianity reached India probably during the first century after Christ . . . and found a place in the country. There were large numbers of Syrian Christians . . . in South India and they are as much part of the country as anyone else.' Mr Nehru thus continued: 'St Thomas, the Apostle preached in India in the early century and Christians were living in India from early centuries. In this we have got a tradition stronger than any history. It was astonishing to find what contacts India had in olden days with the rest of the world. It had contacts with south-east Asia, the far-East and other countries. The whole of south-east Asia was full of cultural remains. India drew people to its universities in those days. To the University of Taxila in North India students from all over Asia and Eastern Europe came to study. St Thomas and many other great men have come at that time.'

Dr Radhakrishnan, the Vice-President of the Indian Republic, who is known as a scholar of great reputation writes: 'St Thomas brought Christianity from Syria to South India'.

FR THOMAS MOOTHEDEN, M.A., D.D.
of the Syro-Malabar rite, Ernakulam.

REVIEW OF REVIEWS

CATHOLIC

Proche-Orient Chrétien. (Office général du Livre, 14 bis rue Jean Ferrandi, Paris. Quarterly; 1,000 frs or \$3 a year.)

The second volume of this Quarterly, published during 1952, has more than maintained the promise of Volume I. Produced by the teaching-staff of the White Fathers' seminary for Melkites, St Anne's at Jerusalem, it is naturally concerned primarily with the Melkite church, but its field of interest covers all the churches of the Near East (nowadays for some obscure reason often called in England the Middle East). The review is described as a 'revue d'études et d'informations'; its current chronicles are wide-ranging and well-informed, and its studies are at the high level of scholarship suggested by such names as Eugene Tisserant, Henry Musset, w.f., George Hofmann, s.j., and Neophytos Edelby, while its general approach to the problems of Christian unity is similar to that of *E.C.Q.* Among the articles of 1952 that may be specially mentioned here is one on the mission of the Orthodox Archbishop Alexander Lykourgos to the Anglican Church in 1870, and a long and detailed study of 'La réitération du baptême des Coptes qui reviennent à l'unité catholique', by Father Gabriel Giamberardini, o.f.m. Father Gabriel raises questions similar to those provoked by the conditional baptism of reconciled Anglicans in Great Britain and North America without any examination of the conditions of their Anglican baptism.

D.A.

RECENT PUBLICATIONS

Gustav A. Wetter. *Der Dialektische Materialismus. Seine Geschichte und sein System in der Sowjetunion*. Thomas Morus Presse im Verlag Herder, Vienna. 1952. Pp. 648

Father Wetter is the Jesuit Superior of the Collegium Russicum in Rome. A knowledge of Russian and acquaintance with a vast range of Russian literature up to the present day (his material extends at least up to 1951 and includes 266 titles) gives his volume a unique authority among Western literature dealing with Soviet philosophy. All his statements are supported directly from original documents. His representation of the developing Soviet attitude to life and philosophy since 1917 wins the reader's confidence for his remarkable

ability to admit what is good and show an understanding of what he feels compelled to criticize.

The author divides his book into an historical introduction and a systematic exposition. The first part is meant to be neither exhaustive nor final, but enough is given of Western and Russian predisposing philosophies to give us the needed background for an understanding of the system as it had been under Lenin and Stalin. I must confess that I found the book from start to finish intensely readable. In view of the importance of the subject and the evident competence of the writer, I cannot too strongly urge its timely translation into English. Few books are more vitally needed.

It is interesting to trace under Father Wetter's able guidance the development from the Dialectical Materialism of Marx and Engels, through its Leninist 'development' and application of the epoch of 'capitalist imperialism and proletarian revolution', finally to its present Stalin phase, further developed and adapted to the state of established socialism merging into pure communism. He shows how subtly it is always presented as the unchanging and genuine original Marxism, and yet is presented as an original development adapted to a new phase. By this means Stalinism is able to adopt new lines and new methods, which an outsider would regard as departures from Marxism; but which the official Soviet Party Line informs us are just what Marx himself would have done in modern circumstances.

One important aspect of the newest development is the strong reversion to the ideals of the home and nation and local culture, with an insistence on the virtue of patriotism. Gradually the sharp line of demarcation between the pre-1917 and post-1917 world has grown fainter and fainter, and the new line is between the culture indigenous to the areas of the Soviet republics on the one hand and Western culture on the other. The culture and history of Russia back to the Chaldees and Assyrians is now represented as always having been more virile and advanced than the decadent cultures of the West. Communist internationalism is still put forward as the goal, but all lovers of the proletariat, even in the West, are supposed to look with an especial love and admiration towards Russia, whose people have been for so long in the van of the great struggle for their liberation. Father Wetter discovers many striking analogies between this new Slavophil movement and the Slavophil movement under the Tsars in the late nineteenth century. All the same opposition to Western

culture, with the same arguments, were used by Nikolai Danilevski in the 1860's.

He even finds an analogy between the Soviet theory of the need for seeking truth in conjunction with the party, involving failure for the isolated seeker, and a similar theory of Chomjakov that truth can only be found by the combined efforts of those united in Christ's mystical Body. Chomjakov's theory sprang from a kind of Christian mysticism; whereas Lenin's is based upon the principle that the future lies with the proletariat, and so one must align one's thought to the mass-opinion of the working classes. That mass-opinion is of course infallibly controlled by the party, which in turn submits to the infallible Dictator.

The last remarks serve to introduce one striking result of Father Wetter's researches, i.e. the extraordinary superficial likeness between the Soviet system and the Christian, above all the Catholic, system. Soviet philosophy is a kind of caricature, not of any Christian philosophy, but of Christian theology. For Christian theology is based upon a body of revealed doctrine, bequeathed by Christ to his Church. The object of this theology is to penetrate to its full and deepest meaning. The Church's Councils and other authoritative organs have from time to time rejected certain false interpretations as heresy. At all times Christianity desires to preserve the original revelation in its primitive purity. The Soviet system seems to have accepted Marxism as its revealed doctrine, especially as developed in Lenin and Stalin. It is jealous to safeguard this deposit, and has its infallible party with its infallible head, Stalin. But it goes much further than ever the Christian Church did in the philosophical order, to say nothing of its interference with personal liberty. The Christian Church may have had its clashes with science and philosophy; but in the end and on principle, it has allowed full freedom of judgement. Only in theology has it insisted on its own official theologians remaining faithful to its original message. As can be seen clearly from Fr Wetter's book, and as is generally known, Soviet heresy and censorship is not only infinitely more exacting and more frequently enforced, but it extends to every province, including a pure science like Biology and pure humanism like Music and Literature. Moreover, with the full support of the state and its power over life and livelihood, it suppresses with violence whatever is outside the party line. The sort of thing referred to in the last sentence does not, however, enter into Fr Wetter's book.

He keeps rigidly to the province of thought, and one can only gather by casual hints how much force has been used in the maintenance of order in that province.

A further interesting result of his researches is that there are some analogies between Soviet philosophy and Aristotelian-Thomist philosophy, due to the fact that both are aiming at being common sense philosophies. Examples of this are the stress on Realism in the philosophy of knowledge and the defence of the principle of causality. An amusing consequence of their claim to be realists is that Soviet official philosophy regards all Western philosophy as idealist!

Out of a book of over eight hundred pages, I have selected for notice certain matters which would seem especially to commend it to readers of the EASTERN CHURCHES QUARTERLY. Needless to say, I have only touched the fringe of the vast number of questions of interest which are tackled. I would like to feel that all our educated public could read this book; for, apart from its interest, is it not of the utmost importance to know more about the intellectual life of the great antireligious menace from the East?

One should not finish without some recognition of the courage of its Vienna publishers.

H. FRANCIS DAVIS.

Summing-up on Russia by Stephen Graham. Pp. 224 (Ernest Benn) 18s.

Russia Absent and Present by Wladimir Weidlé. Pp. 152 (Hollis and Carter) 15s.

Of the first book Douglas Hyde says—'throughout the black side of Soviet life is remorselessly made black as can be; but its opposite is made correspondingly white'. The book among other things gives an extremely interesting account of Stalin. But the most important chapter, from the point of view of the *E.C.Q.*, is the one where Mr Graham deals with the victory of the Church. The legal basis of the Russian Orthodox Church in the structure of the atheist U.S.S.R. rests on one clause in the new Soviet constitution of 1936 which restores to the priests their civil rights and allows a community to have a church provided they pay for it.

In 1941 came Hitler's attack on the Russian homeland—Kiev, Moscow, Stalingrad—the war was a holy war for the Russians. The churches were full, the bishops took the lead in the national cause. After the war Stalin saw both the hold

the Church had on the people and the use it could be made of in regard to his imperial foreign policy—so the revival of the patriarchate of Moscow; Sergei was patriarch for some eight months, Alexei became patriarch on 20th May 1944. 'He', we are told, 'was required by Stalin to say Amen to every twist and turn of the Soviet policy, so that he seemed little more than the ecclesiastical mouthpiece of the State, but the less advertised activity of the patriarch was more substantial.' Two famous monasteries have been re-opened and so two theological academies have been started, some of the old eikons have been restored to their shrines, thousands of churches have been opened. Mr Graham asks the question. 'What is this revived Russian Church? What its character?' We have to wait. While there must be a party line for bishops as for scientists and artists there can be no party line for the simple believers?

The author knew Russia well in the old days and he has never lost touch.

Russia Absent and Present is approaching the same problem—the future of Russia, but in a different way, from the way of culture, the expression of the human spirit.

Professor Weidlé was born at St Petersburg in 1895, was educated at the university where he was a lecturer in the history of art in 1921. So he was there when, what he calls the third Russia was born. He left Russia in 1924 and settled in Paris. He has written a brilliant essay and a fascinating book.

He claims that the old Russia was essentially European, that its links with Byzantium bound it to the Hellenistic tradition, but that the integration of Russian culture in Europe was primarily due to Pushkin. Of the new Russia, the Eurasian Empire, the author has these important words to say. 'The two main achievements of the revolution were these: the unifying of the country by making it more homogeneous than it had ever been in the past; the creation of a new governing class, less separated than the old from the mass of the people. Such changes in a country's destiny are of incalculable importance; they mark the end of an era and they dominate the future. One Russia was dead, another had been born; only this other is hidden from us. The real problem for Russia, thirty years after the revolution, is not primarily political: it is the problem of her spiritual existence, and therefore of the régime that can make her spiritual existence again possible. Communism as a social doctrine

has nothing to do with it: it is only the word, in any case, that exists in Eurasia, not the thing itself. What really matters is rationalist obscurantism which the Russian Communists, having inherited it from the nihilists, have imposed on their own country and are attempting to impose on the world.'

Mr Graham's book deals more with the present, but assumes the past, Professor Weidlé deals mostly with the past but as something that should have been carried on into the present. What of the future? Let the Russian people have freedom to live the life of the spirit and the future possibilities would be enormous.

These two books in many ways disagree but both give us grounds of hope for the future. Books like these are needed for us in the West to understand Russia.

DOM BEDE WINSLOW.

Writings from the Philokalia on Prayer of the Heart, translated by E. Kadloubovsky and G. E. H. Palmer. 30s.

Unseen Warfare, translated by the same, both published by Faber and Faber Ltd. 25s.

These books are indeed something to be grateful for especially the first. When *The Way of a Pilgrim* was first published in English in 1930 interest in the *Philokalia* was first aroused, but although another edition and a second volume were brought out in 1941 and 1943 the English reading public had to wait until 1951 before they could drink a full draught of Orthodox spirituality, because this is what the *Philokalia* is, the teaching of the monks of Sinai and Athos on the prayer of the heart.

One reviewer has questioned the advisability of giving to ordinary Christians a book dealing with the prayer life of Eastern monks. Surely this has often been done in the West—perhaps the best parallel are the works of St John of the Cross and St Teresa—the layman can certainly profit by reading and studying them and adapting them to his own needs. The same may be done with the Western spiritual writers. If we in the West wish to understand the Orthodox we must learn something about their monastic ideals, they are an essential part of their mentality. There is, however, a ground for criticism, why not translate from the Greek original instead of from the Russian? And the same applies to the second book, but here we would have liked a critical edition showing which was the Greek original text and which the Russian additions.

Now for some attempt to appraise these books, one at a time.

In the first book we have a translation of the Russian *Dobrotolubiye* (the work of Bishop Theophan, 1815-1894), which is a translation of the Greek *Philokalia* (collected mainly by Nicodemus, 1748-1809), with some additions from the Syrian Fathers. The translators' note in the beginning is but a few lines, all the rest of the book including some biographical notes are from the Russian original save some footnotes to the text and a foreword.

Perhaps the first thing to mention is that though the English translation is from the Russian not one of the Fathers quoted is a Russian, they are either Greek or Asiatic. It is the Greek tradition, and it shows how the roots of Russian spirituality were Greek and Byzantine.

The Fathers in this selection cover a period of a thousand years, of one Philotheus of Sinai it is said 'it is not known when he lived or died', but most of them lived in the fourteenth century, Hesychius of Jerusalem who lived about 429 is the earliest date given. Five are from Mount Athos, it was through St Gregory of Sinai that the tradition of Sinai was brought to the holy mount, three are from Palestine and St Simeon the New Theologian is from the Studion at Constantinople.

In a foreword the editors say the *Philokalia* 'shows the way to awaken attention and consciousness and to develop them, it provides the quickest and most effective conditions for training in what the Fathers called the art of arts and the science of sciences leading a man towards the highest perfection open to him, and the most effective form is manifested as the practice of the Prayer of Jesus'.

Writings from some eleven Fathers have been chosen, some of these are short as the discourse 'on the guarding of the heart' by Nicephorus the solitary, some are whole treatises as 'The directions to Hesychasts' by Callistus and Ignatius. This consists of a hundred and one pages. The whole spiritual life is shown to be based on baptism and leads on to a life built upon the prayer of Jesus—the prayer of the heart with all the difficulties and dangers connected with it and all the means of help. Among these holy communion is given an important place—the advice is to go to communion four times a week and in addition on feast days. There are similar treatises from St Gregory of Sinai, St Simeon the New Theologian and Hesychius of Jerusalem.

We consider this a most valuable addition to the works of Orthodox theology in English and we congratulate both the publisher and the translators.

The second book, *Unseen Warfare*. This is given us by the same two translators but in addition there is an excellent introduction of fifty-five pages by Professor H. A. Hodges. It is mainly to this introduction that we are going to give our attention. In this we do not only have a history of the book itself but an excellent account of the background of the Catholic author and the two Orthodox translators. Professor Hodges considers this book in the light of material to discover points of identity and difference between East and West in their conduct of the unseen warfare, that is their prayer life. And he considers that for those 'who work and pray for a better understanding between the Christians of East and West, the lessons which this book cant each are of no small moment'.

What have we in this book? A translation of the *Spiritual Combat*, the work of the Theatine priest, Lorenzo Scupoli (1529-1610), into Greek and then the Greek into Russian and now from the Russian into English. The Orthodox translators are monks of the Hesychast tradition, in fact they are the very people who have given us the *Philokalia* and its Russian edition. This in itself is, indeed, a lining up of East and West in the realm of spiritual life.

Here it is that, following Professor Hodges, we not only note the points of identity but also study those of the apparent and real differences.

We must then first note the spirituality of Scupoli. It was that of the Counter-Reformation with its stress on methods of meditation. Scupoli's book was from the first recognized as a masterpiece and had been translated into the principal European languages, running into some hundred of editions. St Francis of Sales, a contemporary, held it in the greatest honour. It was then as a book representing Western Catholic spirituality that Nicodemus translated it into Greek.

Theophan, however, it must be admitted, when he came to put it into Russian simply considered it as the work of an unknown author having the corporate approval of Mount Athos.

What is the reaction of these Orthodox translators and editors? They are both of great interest. The Greek, Nicodemus, who knows the book for what it is reckons it of value and adapts it for Orthodox monks. He has in fact

taken the *Spiritual Combat* in its complete form (the 1599 edition) and has added another small work of Scupoli, the *Path to Paradise*, it is this combined work that he calls the *Unseen Warfare*.

He suppresses the author's name but makes it clear that he himself is only editing the book. He omits two chapters, the rest he translates substantially as Scupoli wrote them but with a considerable number of notes, mainly passages from Scripture and from the *Philokalia* to illustrate the text, he, also, inserts an entirely new chapter concerning the 'Correction of the imagination and the memory' where he dilates on inwardly reciting the Jesus Prayer. Later on Nicodemus takes another opportunity of bringing in Hesychast doctrine when Scupoli deals with mental prayer. But Nicodemus recognizes meditation as a form of prayer and quotes St Isaac of Nineveh as authority. He proceeds to translate Scupoli's chapters on meditation.

Professor Hodges assures us that Nicodemus' intention is not to substitute Latin methods of devotion for Greek, but to marry the two, giving each its proper place.

Theophan, as we have seen, received the *Unseen Warfare* as from Orthodox hands yet he is much more drastic in his treatment of it. He drops all but one of Nicodemus' quotations from the Latin Fathers and when he comes to Scupoli's chapters on prayer he omits eight and puts seven new ones in their place and so on throughout the book. The result, to quote Professor Hodges, 'is that the book emerges from his hands so thoroughly modified that it may rightly be considered an Orthodox work and a witness to the Orthodox tradition of spirituality'.

We will end on an interesting note of common unity. The Orthodox may take a different line from Scupoli on the practice of spiritual communion, but all three are advocates of frequent Holy Communion as a means of living a spiritual life.

Both the introduction and the book are an interesting study in an œcumenical approach to Catholic and Orthodox theology, but the book may also be considered as a worthy modern companion to the *Philokalia*. It is decidedly worth getting.

DOM BEDE WINSLOW.

Clément d'Alexandrie : Les Stromates I. With translation into French with notes by Marcel Caster; introduction by Claude Mondésert, s.j. Pp. 180 (Sources Chrétiennes).

This highly competent and readable edition of Clement of Alexandria's great work will no doubt find its place on the shelves of all who are collecting the Fathers in the excellent productions of the Sources Chrétiennes. The place of Clement of Alexandria in the history of Christian thought is unique. A learned and cultured man, the head of the Christian catechetical school of Alexandria, he lived in an age and in a city in which a cultured paganism of a Neo-Platonic kind, an intellectual Judaism, Gnosticism, and a thriving and youthful Christianity all laid claim to attention. Faced with the challenge presented by these conflicting outlooks, he attempted for the first time to elucidate the relationship between Christianity and all other human knowledge. He was well fitted for the task by his wide learning and breadth of mind, less so by his somewhat unsystematic method of writing. The result was the Stromata or Miscellanies of which we have here the first volume. A skilful introduction takes us right through the controversies, which have arisen over the relationship between this and Clement's other works, and leaves the problem clarified rather than solved. The text is that published by Stählin in 1905, occasionally modified, and the translation is both careful and easy to read.

D.J.P.

History of the Old Testament by Dr Paul Heinisch Translator William Heidt, O.S.B.; Artist Frank Kacmarcik. (The Liturgical Press, Collegeville, Minnesota) Copyright, 1952 : The Order of St Benedict, Inc., Collegeville, Minnesota.

This *History of the Old Testament* is a companion volume to Dr Paul Heinisch's *Theology of the Old Testament* which was published by the Liturgical Press in 1950. In German the two works belong to the celebrated *Bonner Bibel*, published by Peter Hanstein, Bonn, Germany. This is a recommendation by itself. During the three years since the appearance of *Geschichte des Alten Testaments*, Dr Heinisch has amended and supplemented his work and these notes he has kindly made available to the translator who has incorporated them in the present English edition. Hence the volume here reviewed is pretty well up-to-date as far as 1950.

Historical and other difficulties of the first eleven chapters of Genesis are met with reasonable considerations and

solutions within the limits of the Biblical Commission's decrees.

The author follows the Low Chronology with Sargon I in 2358 and the I Babylonian Dynasty in 1830 (p. 48—I suppose 2,600 for Lugalzaggisi is a misprint). The exodus is placed in the time of Merneptah. The Prophets are treated together in one chapter with the result that their activity is not sufficiently indicated in the different periods to which they belong.

The book is packed with information both historical and controversial, and is most useful not only as a companion to the author's *Theology of the Old Testament*, but also as a handbook for all Old Testament students: they will find it a mine of information coupled with an extensive bibliography for supplementary reading.

The carefully prepared and explained illustrations are hardly a substitute for the maps one would have expected in a work of this kind. These should be supplied in another edition of which we sincerely hope there will be many.

E.L.W.

La dottrina trinitaria di S. Anselmo nel quadro del suo metodo teologico e del suo concetto di Dio by Renato Perino, s.s.p. Pp. 214 (Herder)

The Society of St Paul of Alba (which by the way has opened a bookshop at 29 Beauchamp Place, London, S.W.3) has printed No. 29 of the *Studia Anselmiana* published by the Pontifical Institute of St Anselmo in Rome. It is a very well presented treatise on the doctrine of this great Benedictine archbishop of Canterbury. The part which will have special interest for the readers of the *E.C.Q.* will be chapter v on the question of the *Filioque*.

The author himself says the *De processione Spiritus* is St Anselmo's most perfect theological monography. Moreover it is the first time we find in his works an exact use of dialectics in dealing with the Catholic Faith or with Holy Scripture, and a right balance of positive and speculative theology. It is a step forward from St Augustine in that the Greeks are met with their own weapons, the weapons of dialectics. St Albert the Great and St Thomas in dealing with this question do nought but appeal to the doctrine of St Anselm and even the council of Florence is inspired by him.

William Rufus' persecution of Archbishop Anselm was indeed an ill wind that blew some good for it allowed of

his taking a very important part in the Council of Bari, called together in 1098 by Pope Urban II to settle questions of doctrine raised by the Greek bishops of Southern Italy when their Norman rulers wanted, for political reasons, both to rectify their doctrine and to latinize their liturgy.

Father Perino contents himself with setting forth St Anselm's doctrine without discussing it. Indeed the only works, which he quotes, in connection with the *Filioque* are those of B. Bouché and M. Jugie. He mentions no Eastern Church writer.

St Anselm himself, it would appear, did not know the Greek Fathers and had not read the writings of Photius. He does not seem to know Greek. Even so, he makes an adequate reply to his adversaries because he has been accustomed to make objections to himself. But he is wrong when he thinks he can satisfy the Greeks with arguments suitable to the mentality of Latin Doctors, which is foreign to them, and he does not understand *their* mentality. All the same Jugie considers St Anselm's treatise as the most weighty of all those written by the Latins on the *Filioque*.

He spares the Greeks quotations from the Latin Fathers, because he thinks it better to meet them on the common ground of dialectics, and his principal argument is that the Holy Spirit cannot proceed from the Father only, because God is not divisible. Though the Son is begotten of the Father only, it is because He is begotten of God as Father, whereas the Holy Spirit proceeds from both the Father and Son as from one God.

Several proofs are also brought forth from Scripture, although St Anselm admits that Scripture does not prove explicitly the double procession of the Holy Ghost. He quotes John xiv, 26; xv, 26; xvi, 13; xvii, 3; xx, 22; and Matt. xi, 27.

Replying to the Greeks' reproach that the Latins introduced into the Trinity priorities of dignity and of time, St Anselm says our conceptions of what is divine cannot be measured by similitudes of created things and the eternal 'missions' of God may be summed up in the phrase 'God gives God to God'.

He does not admit the 'formula' the Holy Spirit proceeds from the Father *through* the Son, in the same way that a lake proceeds from its source through a river, for he says there is no *space* between the Father and the Holy Ghost. To make the comparison fit one would have to say that the water of the lake proceeds from the water of the source and from the water of the river.

Finally, he defends the addition of the *Filioque* to the creed by saying there was every advantage in it and even need of it, and no reason against it. Its previous absence in no way disproves the doctrine, for not every doctrine is formulated in the Creed. N.

St Bernard, *On the Song of Songs*: translated and edited by a Religious of C.S.M.V. Pp. 272 (London, Mowbray, 1952) 12s. 6d.

'It was a custom with the Cistercian abbots to paraphrase the *Song of Songs* in the presence of their subjects. None better than monks could understand this initiation into the mystical life, this language beyond the comprehension of those who are not lovers' (Mlle M-M. Davy: in the introduction to a selection of St Bernard's *Sermones in Cantica Canticorum* in French translation). Of the many such conferences, those of St Bernard are by far the most widely known.

It is, indeed, this one book of the Scriptures, which seems most of all to have constituted a sort of abiding challenge to the successive centuries of Christian devotion and mystical piety, until the twelfth, which produced perhaps the greatest number of MSS, and has been well described as 'the golden age of the commentaries on the *Song of Songs*'. Such works are found, in fact, to belong almost wholly to the spiritual life of the pre-scholastic period. From the thirteenth century onwards, their production appears entirely to have ceased, until the sixteenth century saw the advent of those of St John of the Cross and St Teresa. (It is certain, at least, that the scholastic mentality can have found here, in the nature of things, little enough material to its purpose!) From thence again, the work of exegesis passed almost wholly into Protestant hands; and it seems remarkable, and significant almost as a portent, that the first renewed attempt on the part of Catholic writers, in recent years (Pouget et Guittou: *Le Cantique des Cantiques*; Paris, 1948, 2nd ed.), should owe its entire foundations to the theories developed by two German critics of the eighteenth century, Jacobi and Ewald; and, in complete disregard of the Vulgate, should be based upon a text itself hardly distinguishable from that of the English Authorized Version. Yet it is with the Vulgate Text alone that there lies any hope of reaching ultimately a solid basis by a strict application of the 'historic' method. The whole question, however, of a proper exegesis of the Book, is altogether too complex and is far too highly fraught

with deep-reaching implications to be touched upon in the space of a review.

To but little more than the first two chapters of the *Song of Songs*, St Bernard devoted no fewer than eighty-six sermons, often of considerable length. These exhibit many points of contact with his forerunners in the same field: with Origen, with St Gregory of Nyssa, and with St Gregory the Great. St Bernard's method, however, is decidedly his own—personal, not to say idiosyncratic. In what is perhaps one of the least pre-meditated of all the expositions, he divagates freely over the whole of the Scriptures in illustration (often offering two or three alternative and widely varying interpretations) of some one particular point. Nor are all, by any means, of these interpretations of a high spiritual or mystical significance; many of them seem to serve the more humble and temporal purpose of moral precept and injunction at very average levels. Setting aside, then, the question of an integral translation (one or two of which exist already), it must be admitted that a completely satisfying method of selection is extremely difficult to decide upon. The book here under notice, best to be described perhaps as a *florilegium*, uses the Vulgate text as a framework, and attaches to this such hand-picked and carefully pruned passages from St Bernard's sermons as might seem best calculated to give the impression of a more or less ordered and progressive exposition of the text. In the circumstances such a method is not without its merits, and may be deemed as good as many others. As all anthologies must necessarily do, however, the book rests finally upon the individual preferences of its compiler, and stands, at its value, rather as a personal tribute to the saint, than as a contribution to the exegetical literature surrounding the Sacred Text itself. But this latter seems scarcely to have been its aim; and within its more limited scope as a devotional volume, it may well find many sympathetic readers among those of like fortune with its author; and that, too—since the translation is on a high level, both of fidelity and literary quality—not only within her own, Anglican, communion.

J.T.

God in Patristic Thought by G. L. Prestige, D.D. Second edition, 1952. Pp. 318 (S.P.C.K.) 21s.

We welcome this second edition of Dr Prestige's book. It contains a few modifications and corrections. We reviewed the first edition in the *E.C.Q.*, Vol. III, No. 3 (July, 1938).

The Paschal Mystery by Louis Bouyer, translated by Sister M. Benoît, R.S.M. Pp. xxiv, 348 (G. Allen and Unwin) 18s.

The fame of Père Bouyer's *Le Mystère pascal* will assure for this translation a wide and warm welcome. It appeared before the restoration of the Paschal Vigil, but no book could be better adapted to help to assure that this restoration attains its purpose, which is surely the re-establishment of the Easter Feasts in their proper place of pre-eminence in the Church year and, more important, the restoration of the central mysteries of the Redemption to their proper place in the spiritual life of Christians. In these meditations of the offices of the last three days of Holy Week Père Bouyer has provided perhaps the best manual in existence on the meaning of the liturgy and its place in Catholic life. He omits nothing necessary: the Office of Tenebrae gives him occasion to explain, for instance, the significance of the psalms in the Church's prayer, Holy Thursday's offices occasion to discuss not only the supreme mystery of the Holy Eucharist, but the consecration of the chrism and holy oils and the meaning of the anointings in which they are employed. Holy Week celebrates and brings to us the central mysteries of the Redemption; so adequate a book as this on Holy Week therefore involves the discussion of the most important elements of Christian life: it will give the average Catholic reader (and of course also the non-Catholic) a new insight into the nature of Catholicism, and will be invaluable to preachers and teachers.

The translation is adequate, and even reads well in spite of a failure always to replace French idioms, especially in the use of the tenses of verbs, by English, and a number of minor blemishes such as the use of fonts, in the French plural form, for font, a reference to the '*Lauda Sion* in prose', where presumably the meaning is 'the prose, *Lauda Sion*', and a reference on page 91 to p. 116, *above*. But the translator deserves our gratitude for making this valuable work available to the English public.

W.T.R.

Newman's Way by Sean O'Faolain. Pp. xv, 286 (Longman's Green and Co.) 25s.

New books on Newman must justify their publication by making some new contribution to our knowledge of their subject. Mr O'Faolain's, which covers Newman's life up to his conversion, does so especially in two respects: it adds

some new facts to the accessible information on Newman's family and early life, and it examines with the degree of critical care that even the most honest and reliable documents of the kind require Newman's own accounts of this period of his life. Mr O'Faolain's tribute to Newman's greatness is the more worthy of its subject and the more convincing to his readers because he writes in no spirit of gushing adulation, and his book, unlike some other recent works on the subject, is extremely well written, a joy to read. W.T.R.

BOOKS RECEIVED

- Allen and Unwin : *History of Russian Philosophy*, N. O. Lossky.
 A. and C. Black : *The Dominion of Christ*, L. S. Thornton.
 Oxford University Press : *The Old Testament and Modern Study*,
 H. H. Rowley.
 Longmans, Green and Co. : *University Sketches*, J. H. Newman.
 S.C.M. Press : *The Origin and development of Early Christian
 Church Architecture*, J. G. Davies.
Schism in the Early Church, S. L. Greenslade.
 S.P.C.K. : *Documents Illustrating Papal Authority*, ed. E. Giles.
The Manual of Olavus Petri, E. E. Yelverton.
 Liturgical Press [Collegeville, Min., U.S.A.] : *The History
 of the Old Testament*. Dr P. Heinisch.
 Victor Gollancz : *The Realm of Spirit and the Realm of Caesar*,
 Nicolas Berdyæv.
 John M. Walkins : *On the Prayer of Jesus*, Bishop Ignatius
 Brianchaninov.
 Genève (16 Avenue Peschier) : *Manuel Byzantino—Greco—Slave*,
 E. Vidal.

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